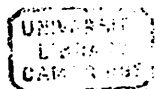


"PORTRAIT" OF S. CUTHBERT,
HOLDING HEAD OF KING OSWALD.

Initial H. 14th Cent.

(A. 1. 3. f. 1.)

See page 23.



9850. d. 27

A HISTORY OF DURHAM CATHEDRAL LIBRARY

BY
H. D. HUGHES,
M.A.

WITH AN
INTRODUCTION AND ADDITIONAL CHAPTER
ON
'SOME LATER DURHAM BIBLIOPHILES'

BY
J. MEADE FALKNER,
M.A.,
HON. LIBRARIAN.

With Twenty-four Collotype Plates.



DURHAM:
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PREFACE.

THESE notes have been compiled at the request of The Dean and Chapter, in the hope that while serving as a guide for the casual sightseer, they may also indicate to students some accessible aids to further investigation.

The writer had the advantage of serving, as Sub-Librarian, for some years under that distinguished antiquary, Dr. William Greenwell, and has made use of notes, taken at the time, of Dr. Greenwell's views on several questions.

A list has been given of such books as have been most frequently consulted; and where living writers are quoted, full references are given in the notes.

The courtesy of Mr. W. T. Jones, University Architect and well-known student of Durham antiquities, has provided a plan of the series of rooms which now serve as the Library.

Most of the plates are from excellent negatives taken by Mr. J. R. Edis, photographer, of Durham, and four series of cards, including these and other views of the Library, can be obtained from any of the attendants.

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"S. CUTHBERT HOLDING HEAD OF KING OSWALD" Frontispiece.

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WORKS MOST FREQUENTLY REFERRED TO IN THE TEXT.

| TITLE. | QUOTED AS |
|---|---|
| <i>Rites of Durham.</i> Ed. J. T. Fowler. Surtees Soc., Vol. 107, 1903 | <i>Rites.</i> |
| <i>Catalogi Veteres.</i> Ed. James Raine. Pref. by Beriah Botfield. Surtees Soc., Vol. 7, 1838 | <i>Cat. Vet.</i> |
| <i>Scriptores Tres.</i> Ed. J. Raine. Surtees Soc., Vol. 9, 1839 | <i>Script. Tres.</i> |
| <i>Reginaldi Monachi Dunelm. Libellus de Admirandis B. Cuthberti Virtutibus.</i> Ed. J. Raine. Surtees Soc., Vol. 1, 1835 | <i>Reginald,</i> |
| <i>Symeon of Durham. Works.</i> Ed. J. H. Hinde. Surtees Soc., Vol. 51, 1867. Rolls Ser., Symeon, Historia, Vol. I. | <i>Symeon.</i> |
| <i>Wills and Inventories.</i> Ed. J. Raine. Surtees Soc., Vol. 2, 1835 | <i>Wills & Invent.</i> |
| <i>Durham Account Rolls.</i> Ed. J. T. Fowler. Surtees Soc., Vols. 99, 100, 103 | <i>Acct. Rolls.</i> |
| <i>Greenwell, W.</i> Durham Cathedral. Durham, 1897 | <i>Greenwell.</i> |
| <i>Raine, J.</i> A Brief Account of Durham Cathedral. Newcastle, 1833 | <i>Raine, Br. Acct.</i> |
| <i>Raine, J.</i> Saint Cuthbert, Durham, 1828 | <i>Raine, St. Cuth.</i> |
| <i>Boyle, J. R.</i> Guide to Durham | <i>Boyle.</i> |
| <i>Baldwin Brown, G.</i> The Arts in Early England. Lond., 1903-21 | <i>Baldwin Brown.</i> |
| <i>Baldwin Brown, G., and Mrs. Archibald Christie.</i> Stole and Maniple. Burlington Mag., No. 121, Vol. XXIII., 1913 | <i>Baldwin Brown & Mrs. Christie.</i> |
| <i>Street, G. E.</i> Article on 'Mediaeval Embroidery.' Trans. Durh. and North. Architect. and Archaeolog. Soc., Vol. I., pp. 47-72, 1853 | <i>Street.</i> |
| <i>Kitchin, G. W.</i> Contents of S. Cuthbert's Shrine. Victoria Hist. of Durham, Vol. I., pp. 241-258 | <i>Vict. Hist.,</i> |
| <i>Fowler, J. T.</i> Chapter House Excavations. Archaeologia, Vol. XLV., pp. 385-404, 1880 | <i>Archæologia,</i> |
| <i>Fowler, J. T.</i> Examination of the Grave of St. Cuthbert. Archaeologia, Vol. LVII., Pt. I., pp. 11-28 | |
| <i>Botfield, B.</i> Cathedral Libraries. Lond., 1849 | <i>Botfield.</i> |
| <i>Rudd, T.</i> Codicum Manuscriptorum Eccles. Cath. Dunelm. Catalogus. Durham, 1825 | <i>Rudd.</i> |

INTRODUCTION.

No monastic establishment in England has left such complete remains as are to be found at Durham, and among such remains (with the exception of the church itself) none are more important than the group of buildings which now house the Library. In the 'Library' are comprised the immense *Dormitory where the Monks and Novices slept, and the Greater and Lesser *Refectories where they took their meals. It may simplify matters for a visitor if he regards the general plan as a capital 'L,' in which the down-stroke represents the Dormitory, and the right-angle stroke at the bottom represents the two Refectories opening into one another.

Durham, as is well known, was rich in its historians. We will not take into the reckoning the remarkable Lives of S. Cuthbert (Reginald, and 'The Anonymus,' and others, nor even Bede himself), though Lindisfarne may be considered the direct predecessor of Durham: but even so there remain Symeon, and 'Symeon's Continuator,' and Geoffrey of Coldingham, and Robert of Graystones, and William de Chambre. The names of these 'private historians' are well known to antiquaries, but whoever studies them will be astonished to find what great interest their works include.

It is natural that much should have been written about Durham, because it was a place of paramount military importance. For ages it stood out as a bulwark (*propugnaculum*) against all enemies. The Scots raged round its walls, but it never fell; the Castle and the Monas-

* It is the modern fashion to call the Dormitory a Dorter, and the Refectory a Frater; but the usual terms have been retained as being more readily understood.

tery, 'half church of God, half castle 'gainst the Scot,' were never taken: till gunpowder came, the position was impregnable. The Bishops held almost regal powers; sometimes, as in Anthony Bek's time (1283-1311), they were more powerful than the King himself, sometimes they were much more of soldiers than churchmen.

In one of its records Durham is certainly unique. The general arrangements and government of a Religious House were, of course, well known to the Order to which it belonged; and any local modifications were so familiar to its inmates as to be taken for granted. Except in very rare instances no one thought it worth while to make any record of the everyday life. Those who are interested in investigation of this sort know how difficult it is to obtain any accurate information, even as to what might seem general and elementary points, such for instance as the Religious costumes, or the hour at which services were held.

At Durham the position is different. There is a detailed account, written from the inside standpoint, of the buildings with their equipment, and of the general monastic practice. The full title of this record is * "Rites of Durham, being a Description or Brief Declaration of all the Ancient Monuments, Rites, and Customs belonging or being within the monastical church of Durham before the Suppression," but it is generally referred to as the 'Rites of Durham.' It is indispensable for anyone studying the history of the monastery, and will be often quoted in these notes under the title of 'Rites.'

* It was re-published by the Surtees Society, Vol. 107, 1903, with notes by Canon J. T. Fowler, the well-known antiquary, recently deceased. The notes reflect his profound knowledge of the subject, and are a store-house of monastic information. For a list of the MSS., and earlier printed editions of the *Rites*, vide Preface to Canon Fowler's edition.

The account seems to have been written in 1593, but was not printed, and then only in a curtailed shape, till 1672, by John Davies of Kidwelly. The Author's name is not given in any of the MSS., but in one of the later copies the initials 'G. B.' are given as those of the compiler. From this and from a note in MS. Harl. 7047, written by Thomas Baker, a Cambridge antiquary, who received his earlier education at Durham, and died in 1740, a conjecture has been made. 'It is not improbable,' he says, 'that George Bates, the last Register of the House, was the Author, of which there are some intimations in the collection itself.' However this may be, there seems little doubt that the writer had served his novitiate at Durham; and it is likely that he afterwards went through the regular course at Durham College, a House which the Convent supported at Oxford, for its more promising students.

Many of the points which he notes in his story are such as would be likely to impress themselves upon a young mind. He must have taken early and accurate notes and, no doubt, had it always in mind to write his account. Half a century passed before it actually was written, but in spite of the mass of details which it contains, it has been proved to be wonderfully accurate where opportunity of verification exists. A tone of affectionate admiration runs through the whole narrative, as the writer recalls the old life of the monastery, and the glories which have passed away. Quis desiderio!

On leaving the Cathedral Church by the S.W. door a visitor finds the access to the Library immediately on his right. Here a Norman door (off which all the mouldings were chiselled, presumably by Wyatt about 1800) opens on to the stairs which lead to what was once the Dormitory, and is now the Department of Modern Books

in the Chapter Library. These stairs are modern, but occupy the position of the old 'Day-stairs.'

At the top of the flight a majestic hall is reached. It was here that all the Convent, 70 monks and 16 novices, slept; and of all the Conventual buildings it is the most impressive. Much has been unfortunately 'restored' and altered, but, in spite of all this, there is still about the *Dormitory an air of incontestable antiquity. It is a vast and venerable place, and anyone entering it for the first time realizes that he is looking at something outside of his experience.

An immediately outstanding feature is the series of immense beams which span the roof. The Convent was always famous for its woods. Jealous care was taken of them. There were great Convent-Foresters, and many records of their doings survive. The oaks from which these rafters were made came from the Prior's woods at Beaurepaire (now Bearpark, 2½ miles N.W. of Durham), and have stood unreplaced for more than 500 years.

Such beams are an excellent commentary on the word roof-tree. Solid tree-trunks, not squared or planed, and little more than rough-adzed, stretch from wall to wall. At one place (the 6th beam from the entrance end east-side) the trunk proper was not long enough to cover the span, and had to be eked out by making use of its lowest fork: then, a smaller tree, but with a fork of equal width, was found for a wall-post to support the main beam above.

This remarkable room has known remarkable changes. At the dissolution of the Monastery it was the third and last Dormitory, and is now the third of the principal Libraries which Durham has possessed.

* The dimensions are—Length, interior 204ft.
Width, interior 41ft.

The first Dormitory (Norman) was in the usual Benedictine position on the East side of the Cloister, passing over the Chapter-House, and with a Night-stair communicating with the South Transept. When the present Chapter-house was built (1140), it not only curtailed the dormitory, but cut off its direct access to the South Transept. Sleeping accommodation thus becoming inadequate, and the Prior wishing to make use of the area of the old Dormitory for the extension of his own house, the second dormitory (Early English) was built on the *West side of the Cloister in the early years of the †13th Century. This was superseded in turn by the third dormitory which we now see, built by Bishop Skirlaw between 1398 and 1404.

Like the first Norman Dormitory, the first Norman Library was on the upper floor on the east side of the Cloister, but this nucleus-library soon had to be supplemented by other important collections of books. There were cupboards (*armariola*) in the North Cloister-walk, where books were kept for monks who were reading or writing in the little studies (called *carels*) just opposite in the same Walk. Again there were more cupboards in the South-walk where the books were kept which were read aloud at Refectory meals, and there was a store of books kept in the West-walk in the Treasury. This place was called the *Spendiment* (or sometimes incorrectly the

* The building of the Galilee Chapel had made the West side of the Convent more private, and so better adapted for the site of a dormitory; and the amenities of the riverside were no doubt appreciated.

For another great Western dormitory, cf. the Cistercian House of Fountains, where it was occupied by the Lay Brothers, a class to whose accommodation the Cistercian Order at first paid great attention.

† Of this 13th century Dormitory no traces now remain, except the great crypt underneath, which was built by Bishop Philip of Poitou (de Pictavia) in 1208; and possibly the Door through which we have entered, though this may have formed part of the older block of Norman buildings on the West.

Splendement), and here specially valuable books were protected by a strong iron grating which still remains.

All these arrangements came to an end at the Dissolution, and it was not till nearly 150 years later that Dean Sudbury founded the second Library by rebuilding the Great Refectory which by that time (1683) had become ruinous.

In 1848 the Dean and Chapter formed the third Library in the Dormitory, which is now the Department of Modern Books.

The Dormitory, like most of the monastic buildings, had become derelict by 1660; but the roof had not fallen in, the great beams had done their work nobly. After the Restoration, it was put to practical, if grotesque, use. Chapter built up inside it, under the oak-trees which carry Skirlaw's roof, a new Prebendal house for the 5th Stall. The immense room was high enough to accommodate a two-storied house of good proportions, with its own new roof which did not touch Skirlaw's. The south end of the Dormitory was mostly removed, and an 'elegant' front-door opened into the *College, with two flights of stone steps leading up to it. Some lancet windows were added with much 'wedding-cake Gothic' of the approved taste, and a door was opened into the Lesser Refectory, so that this might serve as a dining-room for the new Prebendal house.

This Prebendal house, though very large, was not nearly large enough to occupy the whole of the Dormitory, and the North end was turned into a covered playground

* What in most cathedrals is known as the 'Close,' is called at Durham the 'College.'

† Mr. J. G. Wilson of Durham has recently presented to the Library a rare and interesting engraving by W. Pearson of the front of this house as it appeared before its demolition in December, 1849.

for the Prebendal children, who had a swing hung on one of the great beams. There is no particular reason to doubt the story that early in the 18th century a Prebendal nursemaid in the employ of Canon Dobson cut out the largest illuminated initials from a *12th century manuscript for her children to 'spell' with.

Under an Act of 1841 it was ordered that six out of the twelve Durham Canonries should be suppressed as they should become vacant from whatever cause: and in 1848 the death of Canon Valerian Wellesley vacated that stall for which the house had been built up inside the Dormitory. Chapter decided to avail themselves of the opportunity to extend the Library accommodation, which had again become inadequate, by turning the Dormitory into a Department for Modern Books.

The idea was happy and was as happily carried out. The Prebendal house was entirely removed. The 'elegant' front door, and the two flights of steps which led up to it, and the wedding-cake Gothic windows were all taken away, and the Dormitory was improved by the insertion of the large window at the South end. There is nothing now to show that a house ever existed under Skirlaw's roof except a piece of wall-paper, and some colour-washes which were intentionally left to show the ceiling-levels of the upper storey rooms.

The whole Convent, monks and novices, slept in the Great Dormitory. The full number of monks was 70, but it varied according to circumstances. It had been as low as 49, but was at full strength at the time of the dissolution. When the Lesser Houses, that is such as

* Cf. p. 23.

† On the 8th strut from the South end of the Dormitory, and on the West side, an old-fashioned wall-paper (flowing garlands of green leaves on a white ground) is easily identified.

had not a revenue superior to £200 per annum, were dissolved in 1536, many of their members were drafted into 'Greater Houses' of the same Order which it was hoped would weather the storm.

A *'shouldered' arch, now blocked, at the North end of the Dormitory was probably the entrance to the old night-stair.

This new section is well represented in Theology, History, Archæology, Architecture, and Travel. Generous additions are made by Chapter year by year, and though it is in no sense a "Public Library," accredited students are encouraged to borrow books from it.

In this great hall are housed two important collections, one of Roman (say, from 150-350 A.D.), the other of Anglo-Saxon stones (say, from 650-1000 A.D.).

A detailed description of these monuments will be found in the bound catalogues which lie beside them, and further reference to them will be made in these notes; but attention may be specially called to the following items:—

In the *Roman* series, which come almost entirely from the Roman Wall, and from Roman Stations in the immediate vicinity of Durham;

No. XVII. is a large dedicatory tablet, which probably formed part of the lintel over the door of a public building in Lanchester (a Roman Station, $7\frac{1}{2}$ miles N.W. of Durham). Sculpture and script, deep-cut and dignified, are equally remarkable in the deluge of fifth-rate Roman 'art' which swept over Britain. The inscription shows that it was set up by a detachment of the XXth Legion,

* From this doorway access to the church must have been gained by a wooden platform leading into the newel-staircase of the S.W. tower.

† The letters are 3 inch, and will bear comparison with the best work in Rome.

'the *Valerian and Victorious.' The legion's badge, a running boar, is seen at the bottom of the wreath. The wreath, half-oak and half-bay, is carried by two winged angels of Victory, who each have a foot upon the globe.

No. I is a very striking example of a Roman altar having been used by 13th century church-builders. The dedication to †Jupiter Dolychenus is still easily decipherable, as is also the Roman eagle holding a wreath of victory in its bill; but the stone has been shaped into half the circular capital of an Early English pillar in a church, and mouldings of that date are worked on the back of it. The last line of the Roman inscriptions shows that the altar was set up in the consulate of Praesens and Extricator (217-220 A.D.).

At the other end of the Dormitory is an equally important collection of Saxon, or Anglo-Saxon stones. So many examples are here exhibited that the visitor is apt to forget how extremely rare anything of the kind really is. The student of the period can here examine such a number of specimens as could not possibly be found in any other place. While a detailed account will be found in the book-catalogue placed beside them, and while subsequent reference will be made in these notes to the art which they exemplify, it may be convenient to generalise as to their dates and to place them all between 650 and the Norman Conquest.

Most of them are sepulchral monuments, and some are grave-crosses from the old cemetery of the 'Congregation of St. Cuthbert.' This 'Congregation' was an amorphous form of religious life, which while claiming to be

* The legio Valeria Victrix had its quarters in lower Germany, and was in existence in Dio Cassius' time, say 200 A.D.

† Jupiter Dolychenus was localised at Dolychē in Asia Minor, and was a favourite of soldiers in the 2nd and 3rd centuries.

Regular, permitted the 'monks' to have wives and children. William de St. Carileph (the 2nd Norman Bishop of Durham, 1081-1096), to whom such irregularities were very distasteful, expelled the 'Congregation' from Durham. He was a Benedictine himself, and closed his two Benedictine Monasteries of Jarrow and Monkwearmouth, to draft their monks into the splendid House which he was building at Durham.

Among these stones three broken heads of crosses should specially be noticed. They are all of the same quality of stone, and undoubtedly from the same workshop. On all three one scene is repeated. A nude (?) figure standing is apparently pouring water out of a long ladle over the head of a partially draped figure who bends before him. It is probable that this represents the ordinary rite of baptism; but others have seen in it the specific baptism of Our Lord, or even the delivery of the keys to S. Peter. Immense importance was attached to baptism, as publicly setting forth the renunciation of paganism, at a time when so much hung upon the act.

There is no doubt that these grave-crosses came from the cemetery of the Congregation of S. Cuthbert, and their most probable date is the early years of the 11th century. When the Normans built the present Chapter House (finished in 1140) on the site of the old cemetery, they broke up the memorial stones for building purposes.

Also should be noticed many of the very early grave-covers, which are known as 'hog-backed' from their shape. They ran along the length of the grave, and are supposed to represent the roof of man's last home. Their ends are supported in most instances by boldly carved bears wearing muzzles, but the symbolism of this has not been explained.

Everywhere will be noticed the intricate intertwinings of the design known as the 'knot-pattern' or knot-work. It is characteristic, whether in stone or in the decoration of books, of this very early period, and attention will be called to it when discussing the oldest manuscripts exhibited in the 'Old Library.'

In the embrasure of the 5th window on the West side should be noticed two baluster shafts from the church built at Monkwearmouth in 675 A.D. They have been turned on a lathe out of the local magnesian limestone.

Of the *subject of No. 40, a panel of the shaft of a cross, no explanation has yet been found. It is described as 'three figures each holding a book to his chest with both hands.' But it seems rather to represent figures whose hands are bent back over a bar, and heavily manacled.

In the collection of Anglo-Saxon stones, the tall crosses of Ruthwell and Bewcastle at once arrest attention. These are plaster casts which have been colour-washed to reproduce the tone of the original stone. The red sandstone cross stands at Ruthwell, near Dumfries (South of Scotland), and the gray sandstone cross at Bewcastle on the West Cumberland uplands.

For generations these venerable monuments have raised endless questions as to their date, their place of origin, their artistic value, their religious significance, and the interpretation of their inscriptions. Guess-work has been busy, but most essential points must now be considered as set at rest, and as no longer offering a field for discussion. The student will be well-advised to refer both these crosses to the same period which saw the execution.

* The subject is probably repeated in No. 31: which see.

of the *'Lindisfarne Gospels' (once in the possession of Durham but now in the British Museum), and the three famous †Durham codices, now shown in a glass case in the 'Old Library.' 'About 700 A.D.' is a loose expression, but intelligible enough; and if closer definition is needed, 650-700 A.D. may be given as reasonable limits.

The Ruthwell Cross.

From a comparative absence of 'weathering,' it has been argued that even in early times the red sand-stone cross stood under shelter in a church at Ruthwell. But in the religious convulsions of Scotland it was broken up, and buried in six pieces in the earthen floor of the present church. There it lay from 1642 to 1790, but then the pieces were dug up, and turned out into the churchyard, to make more room for burials inside the church. In 1823, the minister, Dr. Duncan, noticed that the fragments in the churchyard were being damaged; and had the Cross reconstructed, and erected in the garden of his own manse. Some parts were then found to be missing, and these (including the whole transverse arm of the cross itself) he supplied in modern work. No attention is therefore to be paid to this transverse piece of the cross proper, with its meaningless ornamentation. At the re-erection *the top arm of the cross*, though original, was unfortunately turned round, so that its face which should look North, now looks South; and this fact must be constantly borne in mind by anyone examining the Ruthwell Cross.

* A fine edition of the 'Lindisfarne Gospels,' as considered from the standpoint of art, has been published by the Trustees of the British Museum, 1923, under the editorship of Mr. Eric Millar; and will be found in Durham Cath. Libr. (XXXVI., J. 38).

† These codices are MS. A. II. 16, A. II. 17, B. II. 30, two Evangelistaria (collections of the Gospels), and a commentary of Cassiodorus on the Psalms.

In 1887 the Cross was put under the protection of the Ancient Monuments Act; and was afterwards removed from the manse-garden to the interior of Ruthwell Church, where it now stands. The East and West sides of the cross are filled with bold scroll-work ornament, and the North and South sides are divided into panels of figure subjects.

Taking the South side first, and proceeding from the bottom to the top.

The lowest panel, very much defaced, represents the *Crucifixion*; and the panel above it the *Annunciation*, a composition handled with boldness and much grace. The Angel Gabriel is approaching from the left side of the panel, while the Blessed Virgin stands on the right with her head slightly bowed. There is a well-marked plait of hair hanging down on her right side.

Between the Annunciation and a long panel in which St. Mary Magdalen dries the Saviour's feet with her hair, is seen a blank panel surmounted by a group of two figures facing one another. These figures are interpreted (and perhaps correctly) as representing Our Lord healing the blind man, but there is no inscription, and the distance between the figures is greater than the subject would have led us to expect. The two figures are half-length, but at the time when Dr. Duncan was 'restoring' the cross, he used cement for filling up lacunae, and the draperies of the figures were lengthened.

Nothing is known as to the blank panel beneath it. Some would have it that an inscription has been erased, and others that the stone has been prepared for an inscription which was never cut.

The principal panel of the South side, represents *Our Saviour and S. Mary Magdalen*. The majestic figure of Christ stands full-faced, wearing a bold

cruciferous nimbus, and vested in a tunic and flowing cloak. His left hand holds a book, and his right arm is raised from the elbow in an attitude either of teaching or benediction. The pathetic figure of the Magdalen appears in half-length at His feet, which she is drying with her long and heavy tresses. Her right arm and hand are executed in so crude a manner as to make it difficult to reconcile them with the other work.

The next panel above represents the *Visitation*. The figures of the two women are stretching out their hands to one another, and are draped in long robes. The middle part of this group had been destroyed and is now replaced by new stone; but below this modern insertion are seen the feet of the figures, shod with easily recognizable wooden shoes, or *sabots*. On the lower arm of the cross, immediately above this, is the representation of an 'Archer,' with his bow full-drawn. The possible symbolism of this figure has been often discussed, but, perhaps, it is merely ornamental, like the Falconer of the Bewcastle Cross, and not allegoric. In any case it must be remembered that the upper arm of the Cross has been turned round, and that if it were restored to its original position, the Archer would have above him an eagle or other large bird of prey, at which he might be supposed to be aiming.

As at present seen, the top arm of the Cross on the South side shows *S. John the Evangelist* with his emblem, the eagle. The eagle stands on the left side, and *S. John* on the right. In the sculpture, instead of the eagle being the attribute of *S. John*, it is *S. John* who appears to be the attribute of the eagle: the eagle is the predominant figure.

Turning to the North side of the Cross, and again reckoning from the floor upwards, the lowest panel is so

much defaced as to be undecipherable. It is indeed unsafe to make any conjecture as to its subject. The panel immediately above this sad mutilation shows the *Flight into Egypt*, and had it not been rather badly damaged, this would have been as interesting a group as any on the Cross. The Blessed Virgin, crowned and veiled, sits on the back of the ass, with her left arm round the Divine Child, and her right hand probably holding His hands. The ass is in full movement, and its right ear and right leg are very marked: but the left ear and left leg have suffered. A round-topped pollard tree is seen in the left top corner.

The panel above the *Flight into Egypt* shows two hermit saints, *Anthony and Paul*, breaking bread in the wilderness. The flat loaf, which was miraculously brought them by a raven, has a deep 'breaking-mark' on the top, like the quartering-marks on a hot-cross bun. A Latin inscription is to the effect, '*Fregerunt panem in deserto.*'

In the long panel above this stands a great *Christ in glory*, wearing the cruciferous nimbus, and holding a roll of parchment in his left hand. His right arm is raised from the elbow, in an attitude of benediction, or more probably of instruction. Each of his feet is placed upon the head of a monstrous animal; and the allusion is explained by the inscription, in Latin, "*Bestiae et dracones cognoverunt in deserto salvatorem mundi*" (beasts and dragons recognised the Saviour of the world in the desert).

Immediately above this *John Baptist*, heavily draped, supports *The Lamb* on his left arm. Both the Lamb and *S. John* wear the nimbus.

On the lower arm of the cross-head two figures are taken to represent *St. Matthew* the Evangelist, with his emblem

of the 'Angel-Man,' but there is no lettering.

The upper arm of the cross-head now pointing North is sculptured with an eagle or other bird of prey; but this upper arm has been turned round (as already explained) and the eagle should stand above the Archer on the South side. On dark days, it is often difficult to make out the sculptures on the North side; but sometimes a favourable light is obtained, and it will then be seen how masterly is the carving of this bird.

The inscriptions on the Ruthwell Cross are partly in Runic and partly in Latin characters. The Latin sentences are descriptive of the scenes sculptured, and have never been in doubt; but the principal Runic inscription was a battle-ground of antiquaries in the past. Many interpretations were given of it, of which some were ridiculous enough; but those who wish to study the matter are recommended to consult Professor Baldwin Brown's exhaustive work on these *crosses.

This Runic inscription is now known to form part of an Anglo-Saxon poem, called *the Dream or Vision of the Cross*, and attributed, without sufficient evidence, to Caedmon or Cynewulf. With distinct reminiscence of the Vision of Constantine, the Cross narrates, in the first person, what it knew of the awful events of the Crucifixion. Kemble, the brilliant pioneer of serious Anglo-Saxon study, gave this rendering of the inscription many years ago; and his acumen has been vindicated in a very remarkable manner by the discovery of a manuscript copy of the Vision of the Cross at Vercelli. The volume in which it is found (Cod. CXVII., Cathedral Library, Vercelli) is a collection of Old English verse and prose.

* The Arts in Early England, Vol. V, Ruthwell Cross, &c., by G. Baldwin Brown. Lond. John Murray. 1921.

Whether this Vercelli copy contains the whole of the original poem or not is uncertain, but in it is found the whole of the *Runic inscription carved upon the Ruthwell Cross.

Bewcastle Cross.

The gray sandstone †Cross stands in the burial-ground of S. Cuthbert's church at *Bewcastle*, on the up-lands in the West of Cumberland. The situation is remote and romantic, with endless ranges of rolling green hills, divided by greener valleys which reach away to the Solway. Bewcastle village has disappeared; nothing is left now, except the ruins of a castle, the church and Cross, the Vicarage, and a public-house: it is indeed a solitary place.

Unlike Ruthwell, *Bewcastle Cross* has never been pulled down or broken in pieces, though it lost its head, probably in the XVI. century. It is socketted in an immense stone, weighing some tons, and has stood 'four square to all the winds that blow' for 1,250 years with slight, if not entirely negligible, detriment. Its present trun-

* The Runic character seems to be a modification of the Latin alphabet, originating in Latino-Teutonic, or Russo-Latin, civilization, on the North shores of the Black Sea. From thence it passed to Scandinavia, and to the dwellers on the Frisian Basin. By the Frisians and Saxons it was brought into England; but Runic inscriptions are far more common in Scandinavia than anywhere else, Britain coming second after a long interval.

The Runic Futhorc (*i.e.* Alphabet; F, U, Th, O, R, C, being the first 6 Runic letters) as introduced into England, contained 24 letters; and the principal modification of the Latin characters, consisted in the elimination of horizontal strokes, F thus becoming ꝑ. It is supposed that the horizontal stroke was avoided because most of the inscriptions were cut in wood, and they feared that horizontal lines, running with the grain of the wood, would sink in, and perhaps lead to fractures. The free use of Runic characters in Britain may be said to have died out after 700 A.D., though a considerable number of instances may be found after that date.

† Presented to the Library by Canon A. H. Cruickshank, Sub-Dean, 1924.

cated height is 14½ feet, and its section, like Ruthwell, is oblong not square, and like Ruthwell, the shaft tapers distinctly.

At Bewcastle there are figures only on one side, and only 3 panels on that side (the West); in distinction to Ruthwell, which has as many as 5 figure panels on the North side and on the South.

The 3 subjects on the W. side of the Bewcastle Cross are:—

In the lowest panel (round-headed) is a *falconer*, with his bird seated on the hawking-gauntlet which covers his left hand. His right hand holds the 'falconer's wand,' carried to beat bushes which sheltered the quarry. At the bottom of the panel is a T-shaped hawk's perch, such as is shown in early illustrated books on falconry.

The subject, though not in very high relief, is treated with much spirit.

Professor Baldwin Brown would see in this falconer a highly unconventional representation of S. John the evangelist with his eagle-emblem; and it is worth noting that, if this theory were accepted, both S. John Baptist and S. John Evangelist, would appear on one side in this Bewcastle Cross, as they actually do appear on one side in the Ruthwell Cross (after the necessary adjustment has been made of the upper arm of the Ruthwell cross-head). The idea, in spite of its apparent grotesqueness, is not to be summarily dismissed: but it is, perhaps, safer to treat the panel as an ornamental representation of a scene familiar to the sculptor without allegorical significance. In the same way, the Archer and the Eagle are sculptured on the Ruthwell Cross.

The middle panel at Bewcastle represents another *Risen Christ*, which must be compared with the Christ on the Ruthwell Cross. Though differences between the two

are sufficient to argue against their being copies of a common original; their strong resemblance makes it plain that they came from the same school, if not from the same artist. Both figures have their feet on the heads of 'beasts and dragons,' both hold a roll in the left hand, and both have the right hand raised in a didactic, or benedictional attitude.

The upper panel of the Bewcastle Cross shows *S. John Baptist*. A very heavy fold of his cloak falls down over his right arm, and on his left arm sits the Lamb wearing a nimbus.

On the West side of the Bewcastle Cross is a *Runic inscription* of some length. It was formerly considered as entirely illegible, but though some parts are damaged beyond recovery, and though the interpretation of other parts cannot yet be considered certain; enough has gradually been made out to give the general sense as

"This thin (slender) victory-beacon (trophy) was set up by Hwaetred and (?) Wothgaer to Alcfrith, king, and son of Oswy. Pray for him."

Alcfrith is mentioned several times by Bede (673-735), by Eddius (attended the Synod of Austerfield, 702), and by Florence of Worcester (d. 1118). Alcfrith was present at the Synod of Whitby (664) as a supporter of the 'Roman' party. His wife was Cyniburga, whose name is very plain on another part of the Cross.

The very remarkable ornament which fills 3 sides of the Bewcastle Cross, and 2 sides of the Ruthwell Cross, deserves close attention. In its bold and graceful composition,* realistic and grotesque birds and animals figure;

* The free scroll-work recalls the beautiful ornaments painted on high-surface stucco walls of Pompeian houses, or the fine plaster designs worked on the vaulted roofs of some of the 'Latin Tombs,' and of the 'Under-ground Basilica' at Porta Maggiore, or the flowing patterns of the better Roman tessellated pavements. Cf. Fowler: *Illustrs. of Roman Tessellated Pavements, Winton, 1805.*

and the 'vine' is a dominant motive. Its general character is obviously 'classic' with 'Byzantine' modifications.

On the North side of the Cross is an important section of checkered or cubic pattern. In the past, antiquaries took this to represent a coat-of-arms, with a field 'chequered,' but the same pattern is common in Roman tessellated pavements, and elsewhere. On the South side of the Cross is a sun-dial.

The Crosses of Bewcastle and Ruthwell stand not many miles distant from one another. They resemble each other so closely, and are so very different from anything else, as to make it difficult to account for their origin. The simplest, and perhaps the most probable, suggestion is that they were the work of some of those artists who were brought from Italy to England by Benedict Biscop, or Ceolfrið: and this view was shared by that accomplished judge of pre-Conquest work, the late *Canon Greenwell.

At the South end of the room under the large modern window will be found many articles of interest exhibited in glass-topped cases. Most of them are adequately described on tickets, but attention may be called to the following :—

In a semi-circular cope-case is shown a red cope which the Chapter purchased for use on the occasion of the visit of Charles I, in 1633. He stopped at Durham when making a progress to Scotland. There are in shelves underneath, 4 pre-dissolution copes, all about the middle of the 15th century. Such vestments were used in the Cathedral until 1759. It is said that the custom was then discontinued because Preb. Warburton found the hood

* *cp.* Catalogue of sculptured stones in Cathedral Library, Durham, p. 47. Thomas Caldcleugh, Durham, 1899.

catch in the new-pattern wigs. In another case will be found some fine specimens of early binding. One is specially remarkable. It was printed at Oxford by Theodore Rood, and bound by him. Theodore Rood's first known book is Rufinus of Aquileia [incorrectly Jerome] 'Expositio in symbolum apostolorum' and bears the date of MCCCCLXVIII. (1468). This would be 9 years earlier than Caxton's first book, 'The Dictes or Sayengis of the Philosophers,' 1477. But it is the fashion now to consider that an 'X' has accidentally dropped out of the date and that it should read MCCCCLXXVIII. (1478), as against Caxton's 1477. The question has been amply *discussed, and those who still prefer to regard Rood as the first English printer cannot be said to be left without argument. In any case this book in the printer's own binding is of capital rarity.

In a second semi-circular cope-case some early manuscripts are shown open, with their dates given on tickets. Particular attention should be given to Bishop Pudsey's Great Bible. He reigned from 1153 to 1195, and was a princely builder. His grand and elaborate work is seen in the Castle, and the Galilee, and he built Elvet Bridge. He had this Bible written, no doubt in the Durham Scriptorium, and presented it to the Library.

At the South end of the Dormitory a modern doorway opens into the Librarians' Room.

This was once the Lesser Refectory, and is of good proportions (30ft. x 30ft. and 18ft. in height). It was known in Monastic times, and is still known, as 'The Loft,' a name derived from its being 'lifted up' on to a higher level, and approached by stairs.

* *Cf.* 'Early Oxford Press,' F. Madan. p. 245.

When the house for the Prebendary of the 5th Stall was built inside the Dormitory (*vide ante p. xiv.*) a doorway was opened into the Loft, and it became the Prebend's dining-room. (The present panelling is a restoration of former panelling, c. 1700.)

Originally, this room was used as the Lesser Refectory; and here, aged monks, or ailing monks (yet not sufficiently ill to be housed in the Infirmary) took their meals. A more attractive diet was provided, more delicate dishes, '*cibi subtiliores*,' such as might tempt a 'queasy stomach.' A Refectory of this kind which admitted of some timely relaxation of the Rule, was often called a 'Misericord,' and sometimes a 'Deportum,' as at Westminster; and at Durham was known as the 'Solarium Charitatis.'

At first the whole Convent, including the 16 Novices, took their food in the Great Refectory, the present 'Old Library.' But later on the Loft became the ordinary Refectory, where the Convent dined and the Sub-Prior presided: while the aged and ailing took their meals in the Infirmary's Hall.

In the Librarians' Room are now found some of the oftener used Books of Reference, and here 'research-readers' may study Manuscripts. The pictures and prints in this room are, for the most part, only of local interest; but a striking picture of Mary the First, 'Mary the Quene,' should be noticed. It is attributed to Antonio More (1512-1576), the 'Father of Spanish portrait-painting,' and is possibly an original. It is a pleasing picture, with much of More's vigorous directness. Queen Mary refounded the Cathedral establishment which had been abolished, and restored the endowments of which it had been robbed in the time of Edward VI.

Under her Statutes (*Statuta et Ordinationes Philippi et Mariae*) the Chapter still works, with some modifications, and affords a perhaps unique example of a Protestant establishment governed by Catholic Statutes.

On the right of the stairs which lead down to the 'Old Library' is a pleasing picture of Elizabeth Howson, by Cornelius Janssen. She was daughter of John Howson, Bishop of Durham, an engraving of whom hangs immediately below her. The date (1632) and her age (16) are seen at the top of the picture. Her father died in 1632, and it is probable that she is wearing mourning for him. In 1633 she was happily married to Robert Blakiston, son of the Prebendary of the 7th Stall (Sir Marmaduke *Blakiston).

The Prebendary ceded his stall, and the rich living of Sedgefield, in favour of his son, but the young couple died almost immediately. She was buried in the Cathedral on October 18, 1634, and he on January 19th, 1635.

A modern staircase leads down to the 'Old Library.' The buttery-hatch, through which victuals and drink were brought up to the Refectories from the Monastic †Kitchen should be noticed. The hatch is still used sometimes for the same purpose when the Chapter entertain their tenants at lunch in the Library.

* Three great and almost hereditary ecclesiastical families of Durham in the 17th and 18th centuries were Blakiston, Clark, and Cradock.

† Visitors should not miss seeing this kitchen. Permission is kindly given by the Dean on application at the Deanery. It was built between 1368 and 1371, and served not only the Convent, but the Prior's own table. This noble building should be compared with Glastonbury, Christ Church Oxford, Stanton-Harcourt and others. The treatment of the roof is fantastically bold.

There is at Durham a second mediæval kitchen on the great scale, that built by Bishop Fox (1494-1501) at the Castle, in the basement of a Norman (?) tower.

After the Loft had become the Refectory for the whole Convent, the Great Refectory was only used 'on St. Cuthbert's Day (March 20th, the date of his death in 687), and probably on some other high Festivals and state occasions. Though St. Cuthbert's Day must always fall in Lent, it brought with it an entire relaxation of Lenten rigour, which seems to have been prolonged into St. Benedict's Day which followed it; Durham being, of course, a Benedictine House. The great families of the Bishopric were specially invited to keep the feast. Vast quantities of meats and fish were provided, and it was an occasion of rejoicing to the whole countryside.

What is now known as the 'Old Library' was once the Great Dining-Hall of the whole Convent; but, like the Dormitory, it has undergone drastic changes before assuming its present appearance. The date of the original room is not known, but a Refectory was always one of the first necessities of Conventual life, and the square-pillared crypt, or undercroft, over which the Refectory is built must be referred at latest to Carileph's time (1081-1096). Nothing is known as to the appearance of this Dining-room, called sometimes the Refectory, and sometimes the Frater-House, or simply the *Frater. Perhaps the first definite information about the old Refectory is that it was finely wainscotted by Prior Thomas Castell in 1518.

The Author of 'The Rites of Durham' has much praise for this panelling, and speaks of the "fair large hall called the Fraterhouse which is finely wainscotted . . . finely carved and sett with imbroidered work

* The word 'Frater' so used has no connection with Frater or Fratres, monks or brothers. It is derived from the Old French 'freitur,' or 'refreiter,' a corruption of 'Refectorium.'

of wainscott. And above the wainscott, there was a goodly, fair great picture of our Saviour Christ, and the Blessed Virgin Mary and St. John, in fine gilt work, and most excellent coloures. This *wainscott work hath engraven in the top of it 'Thomas Castell, Prior, Anno Domini 1518, Mensis Julij.' "

In aumbries or great cupboards of this room, some of which may still be traced, was contained a quantity of fine silver plate. Among it were drinking-cups for conventual use, and a series of great mazers of some of which the 'Rites' records the names. There was the Great Grace-Cup, which was passed round after dinner for all the monks to drink of; and "St. Beede's Bowl with a picture of that holy man sitting as if he had been writing;" and the "Judas Cupp," so called perhaps from an engraving of the Betrayal on the foot.

After the Dissolution the Great Refectory fell into disuse and disrepair, though, under the name of Petty-Canons' Hall, it apparently served at times for a common Dining-room for Minor Canons. In the general débacle of the Commonwealth, it became ruinous, until, in 1683, Dean Sudbury conceived the idea of turning it into a Library. He seems to have rebuilt it entirely, with the exception of the Eastern wall, upon which a picture of him now hangs.

Dean Sudbury died in 1684, before his new Library was finished, but in his will he left ample funds for its completion.

On entering the Old Library, the Manuscript-Closet, with glazed doors, will be seen on the left. Here are the venerable remains of the Monastic Library. There are some 360 volumes, which may perhaps represent 1-10th

* Part of this famous wainscotting was probably used later on to line the Hall of the Deanery, where it is still to be seen. Cf. Rites, p. 258.

of the Library at the Dissolution. This is mere conjecture, for the last available Durham catalogues do not give more than some 500. But in these lists few service-books are shown, and the number of books had, no doubt, very substantially increased by 1541. In this connection it is interesting to compare the figures given by Provost James of the Monastic Libraries of Christ Church, Canterbury (c. 2000), St. Augustine's, Canterbury (c. 1800), and Dover Priory (900). It is difficult to believe that a place of such old book-traditions and such great wealth as Durham could have had less than either of these.

In another glazed closet on the right are manuscripts purchased by Dean and Chapter, and a collection of Church Music, which was used by the Cathedral Choir in the 17th, and 18th centuries. It was here that Dr. Fellowes recently unearthed Byrd's 'Great-Service' *entire*, with the exception of two voice-parts. This has now been printed under Dr. Fellowes' editorship in *Tudor Church Music* (Vol. 2); and has been made still more accessible in 'Byrd's Great-Service' (*Tudor Church Music*, 8° edit., O.U.P. 6s.). It is difficult to explain why so little of the English (as opposed to the Latin) Church Music was *printed*.

In contrast, for instance, to Bird's Latin music, most of which survives in print, much of his English music was not printed during his lifetime, and any early survivals in manuscript are extremely rare. This seems to have been due to a large extent to a 'circulating-library' co-operation between Cathedrals and Collegiate foundations. A composer 'sent round' the vocal score, and a sketchy 'organ-part' of a Service or Anthem; and each Cathedral would transcribe each voice-part separately into its own proper voice book, and the organ-part into

the 'organ-book.' Then the composer's copy was forwarded to the next Cathedral, and the process was there repeated.

Most of these manuscript copies were inevitably destroyed in the wear-and-tear of Choir-Service. The boys were naturally hardest on their books, and treble-parts are the rarest of all. In 1641 Barnard's 'First Book of selected Church Musick' was published, and when the Cathedral Service was restored with the Restoration, the 'Selections' came into general use, limiting for the most part Cathedral repertoires and the demand for manuscript copies. This effect was increased by the publication, in 1760, of William Boyce's princely folios of 'Cathedral Music,' and later on by the general collections of Arnold and Page; and by fine editions of the works of separate composers, Purcell, Croft, Greene, Battishill, Boyce, Kent, Hayes, Nares, Crotch, and many others, till Copyists and their works, and the bold pen-work *cul-de-lampes* which they set for the finis of a piece, all fell into desuetude together. There was generally a preface (often rather flamboyant) to these volumes, and then a 'List of Subscribers' on the length or shortness of which the author's hopes rose or fell; and in such lists the Dean and Chapter of Durham are seen subscribing for 9 copies, or other generous number. Even Dr. William Boyce in his 'Preface' is at pains to explain:—

'I would just add,' he says, 'this interesting remark; that no person employed to copy church music can afford to provide good paper, and write what is here contained in a page, at the price these pages are sold for, which is less than seven farthings each. This must undoubtedly be the cheapest, and most eligible way of purchasing books for the above-mentioned purpose. Had my own profit been principally consulted, the work would not

have received many of its present advantages ; and if there should arise to me any further benefit than the reputation of perpetuating these valuable remains of my ingenious countrymen, it will be more than I expect.'

But no benefit ever did arise to him, and the great pioneer of English church-music sat mortified before a starveling list of subscribers, and scarcely knew how he was to pay for the great book, and feed his family.

Durham, the 'Greater Durham' which includes its fore-runners, has always been a place of books and scholars. It has had saints and theologians, and historians of the great foundation, of its buildings, and of the men that lived in them. It has had great book-collectors and great book-givers ; from the Monastery Scriptorium issued splendid bibles, and commentaries, and service-books, and lives of early English Saints and later Soldier-Bishops. Durham has been a nursery of antiquaries and librarians.

Durham is rich in book-catalogues, beginning with that rough list of *39 volumes given by Bishop William de St. Carileph, who reigned from 1081 to 1096. But there was a book-atmosphere about the neighbourhood long before Durham itself was thought of.

In the 7th century Benedict Biscop (d. 690) made 5 journeys to Rome from the mouth of the Wear. Considering the difficulties and dangers of travel at the time, this is worth recording merely as a physical achievement ; and on every journey he brought back books for his Monasteries of Monkwearmouth and Jarrow. He brought back altar-vessels and vestments, statues and pictures ; he brought back masons to build his monasteries, and glass-makers to glaze his windows, and scribes to write his books. He brought back John, the Arch-Chanter of

* Exclusive of liturgical books.

old St. Peter's at Rome, to teach his monks the Roman music and Ritual. He was himself saturated with the Roman Use, and in the 7th century was championing it in the North against the amorphous Christianity of Ireland and Iona, and was endeavouring to substitute the Benedictine Rule for the laxity of Celtic practice.

Bede as a boy was under Benedict in his monastery of Jarrow, that Bede who afterwards became the Venerable, the Saint, the Historian, the inimitable teller of sweet stories. We have reproduced in this book a leaf from the Durham Monastic Catalogue of 1391, on which an Evangelium, or book of the 4 Gospels (shown in a glazed case in the Old Library), is marked 'de manu Bedae,' 'in Bede's handwriting.' Such an attribution, if difficult to prove, shows at least what the tradition was at an early date ; and there is perhaps no insuperable objection to its being Bede's own work ; though it is probably a little earlier than Bede, for Bede did not die till 735, and the Evangelium may be as early as the middle of the 7th century. But if it was written at Jarrow, whoever wrote it, whether Bede or not, might have looked out from his monastery window across the salt-marshes, and seen the long low line of the Roman Wall itself, standing as the Romans left it with its termination at Walls End.

Of the three most ancient manuscripts (2 Books of the Gospels and a Commentary on the Psalms) shown in one of the glazed cases in the Old Library, one must be careful not to speak too dogmatically, whether as to their source or as to their date. Survivals of such remote antiquity are necessarily too few to afford any wide basis of comparison, and autocratic pronouncements become

hazardous. It is not impossible that these codices may be of Italian origin, or that they were written in England by Italian scribes brought over by that great traveller Benedict Biscop. Conversely it is not impossible that (like some Bobbio or St. Gall manuscripts) they were written on the Continent by scribes who had been imported from Celtic sources. But while neither of these hypotheses can be lightly excluded, it may be safer to assume that all three were written in the North of England; and that the date of all three, whether the text, or the under-script of the palimpsest portion, or the portions added, lies in the second half of the 7th century.

These ancient books may be compared with others of approximately the same period. Of those more easily accessible are the Gospels of St. Chad in Lichfield Cathedral Library; the Book of Kells in the Library of Trinity College, Dublin; St. John's Gospel at Stonyhurst College; and The Lindisfarne Gospels in the British Museum. Both the Stonyhurst St. John and the Lindisfarne Gospels were once in the possession of Durham.

In looking at the full-page picture of David in the commentary on the Psalms, which is shown in the Old Library, travellers will recall the later Roman and Byzantine tessellated work.

It is not known definitely how these three books came to Durham. Probably they were (like the 'Lindisfarne Gospels') among the books at Lindisfarne, and were moved with the body of St. Cuthbert to Chester-le-Street when Lindisfarne had to be abandoned on account of Danish incursions.

The See of Lindisfarne was transferred to Chester-le-Street in 883, and there the body, and probably the books, remained till the See was transferred to Durham in 995. The 'Lindisfarne Gospels' seems to have been sent

back to Lindisfarne when Lindisfarne was re-founded as a Cell of Durham towards the end of the 11th century; and it appears in a Lindisfarne inventory in 1367. After this inventory, there is no further mention to be found of the book till it was acquired by Sir Robert Cotton and given by him to the British Museum. Such mysterious disappearances and re-appearances of precious books are not unknown. In like manner disappeared from Durham Cathedral Library at the Dissolution a little (5 $\frac{3}{8}$ in. x 3 $\frac{3}{8}$ in.) text of St. John's Gospel which was found lying at St. Cuthbert's head when his coffin was opened in 1104. After being in the possession of the Earls of Lichfield, it passed (by purchase at a market stall) into the pious hands of the English Jesuit College at Liege (1769), who transferred it to Stonyhurst; where it is now preserved as a relic. This Gospel of St. John is also of the 7th century, and was probably written on the Continent (*Cf. Palaeogr. Soc., Vol. 2, pl. 17*).

If Benedict Biscop (628-690) was a great book-collector and 'Romaniser,' he found another great book-collector and 'Romanizer' in Ceolfrith (642-716). When Benedict built his Monasteries of Wearmouth and Jarrow, Ceolfrith was of great service to him, and was appointed his first Prior at Wearmouth. Eventually, when Benedict fell ill with his mortal sickness (688), he committed both Wearmouth and Jarrow to Ceolfrith's charge. Italy was then the only hunting-ground for book-collectors, and Ceolfrith twice journeyed to Rome. He, too, brought back the same kind of treasures that Benedict brought to adorn his churches; he, too, was a strictly Roman disciplinarian, and was at great pains to instruct his northern monks in the ritual service and singing as he had learnt it in Italy. Above all he seems to have taken special care to establish a scriptorium capable of the best work. He had

brought a Bible from Rome, and caused three copies of it to be made, one for each of his two monasteries of Wearmouth and Jarrow, and one for him to present to the Pope. An interesting story attaches to this third Bible. In 716 Ceolfrith feeling the burden of increasing years (he was 74), determined to resign his Monasteries and end his days in Rome. On June 4th, 716, he bade an affectionate farewell to the monks (some 600) of Jarrow and Monkwearmouth and set out on his journey, taking with him a large retinue, and the noble Bible which he had had written for the Pope. But his sickness grew upon him; he arrived at Langres on September 25th, and died there on the same day. After Ceolfrith's death most of the monks accompanying him returned to England, but two went on with the great book (19in. x 13½in., and 2,000 pages) to Rome. Afterwards, it found its way to the monastery of S. Maria at Monte Amiata near Florence; and on the suppression of that House went to the Mediceo-Laurentian Library at Florence, where it is now to be seen, under the title of 'Codex Amiatinus.'

The other two copies, written for the monasteries of Jarrow and Monkwearmouth, were supposed to have entirely perished, whether through accident or efflux of years, but slight traces of one or both of them are now known to exist. Some years ago, Dr. Greenwell, then Chapter Librarian, found a single leaf of one of these bibles, folded to make the cover of an 18th century account-book in the shop of a bookseller at Newcastle. He gave the leaf to the British Museum, where it is now. (Add. MSS., 37,777.) It has been reproduced in New. Pal. Soc., I, 158-159; and as it may be certainly dated between 700 and 715, it is interesting to compare it with the three, probably, slightly earlier codices at Durham. There are also two nearly perfect leaves, and several

fragments, in the possession of Lord Middleton which certainly formed part of one or both of these lost bibles.

The 'Lindisfarne Gospels' (often called 'The Durham Book') is admittedly the most elaborate example of an elaborate* style; but very closely resembles some of the illuminations of the book of the Gospels (MS. A. II. 17.) still to be seen in the Cathedral Library at Durham.

Such illuminations with their endless and apparently inextricable complications must obviously be compared with the over-elaborate interlacing stone ornament of which we have seen many fine specimens in the 'Dormitory' section of this Library. It is often claimed by 'Celtic' advocates that this interlacing ornament was of 'Celtic,' and particularly of Irish origin. In its early and original forms it is sometimes called the 'plait' pattern, but soon developed into the 'knot' patterns, with their extraordinary intricacies.

Cognate forms are found in so many different countries, over so extended a period, that any claim of Celtic origin is difficult to sustain. It is safer to regard the manner as travelling from East to West, and reaching Britain through Italy.

We need not discuss here the source of this form of decoration. Some seek it in 'weaving-patterns,' others in basket-work, others consider it as a survival of the complicated inter-lacing work of †Roman pavements. We may accept the 'Durham Book' as the masterpiece of the style, and its Illuminator need not fear comparison with anything else of the same kind. It is equally surprising whether it is of the 7th or 10th century, because it is difficult to trace its immediate antecedents. It

* The style of The Book of Kells is different.

† Cf. Frontispiece, Rushworth Gospels

flashes on the scene without warning, and this fact has not been lost sight of by those who lean to direct Italian authorship.

These books were probably designed to stand open on an altar-desk, so as to be seen by the congregation, and the ornamental pages no doubt produced a very rich effect, though hardly commensurate with the enormous labour involved in their illumination.

'Artistic' criticisms of such work vary as widely as estimates of its date. On the one hand, enthusiasts are able to say, 'Seldom have the human hand and brain collaborated in a decorative scheme more logical, more satisfactory to our sense of just proportion and distribution, a scheme carried out with taste in detail and refinement in execution.' On the other hand, *some are found to reproach such work with being mechanical, timid, meticulous, and ineffective.

J. M. F.

* Cf. Dom. Leclercq, in Cabrol et Leclercq: *Dictionnaire d'Archéologie Chrétienne 'Celtique (art).'* Tom II, p. 2,957.



THE OLD LIBRARY (THE REFECTION).

See page 7.

CHAPTER I.

PLACES WHERE THE BOOKS WERE KEPT.

1. PRE-REFORMATION.

(i.) North Walk of Cloister—(ii.) Spendiment—(iii.) Within Infirmary Door—(iv.) Cloister Chest—(v.) Prior Wessington's Parlour: Song School.

FROM the evidence of the earliest records which exist it is clear that the Monks of Durham did not keep their books in one room, but in various places within the precincts of their Cathedral; in the Cloister, the original home of the Library; in the Spendimentum, or Le Spendement, sometimes incorrectly spelled Splendement; within the doorway leading to the Infirmary; and later in the Library of Prior Wessington, the present Song School.

(i.) *North Walk of Cloister.*

Of the books kept in the North Walk of the Cloister a minute description is given in the *Rites:—

'†In the north syde of y^e Cloister from y^e Corn' ou' against y^e Church Dour to y^e corner ou' againste the Dorter dour was all fynely glased from y^e hight to y^e sole wth in a litle of y^e grownd into y^e Cloyster garth, and in eu'y wyndowe iij^e pewes or Carrells where eu'y one of the old monk^e had his Carrell sev'all by him selfe, that when they had dyned they dyd resorte to that place of Cloister, and there studyed vp^o there booke, ev'y one in his Carrell all y^e after none vnto evensong

* Rites, xli. p. 83. The Cloister. The North Alley.

† Prior Wessington expended £33 upon the glass, iron, and carpenter work of this walk.



tyme, this was there Exercise Ev'y daie ; all there pewes or Carrells was all fynely wainscotted, and verie close all but y^e forept w^{ch} had carved wourke y^t gave light in at y^e carrell doures of wainscott : and in ev'y Carrell was a deske to lye there bookes on ; and y^e Carrells was no greater then from one stanchell of the wyndowe to another. And over against the Carrells against the Church wall did stande s^taine great almeries [or Cupborde, H. 45] of waynscott all full of bookes [wth great store of antient Manuscripte to help them in ther studdy, H. 45], wherein dyd lye as well the old aun-cyent written Docters of the Church as other pphane authors, wth dyu'se other holie men's wourke, so that eu'y one dyd studye what Docter pleased them best, havinge the librarie at all tymes to goe studie in besydes there Carrells.

(ii.) *The Spendiment.*

The *Spendiment, better known as the Treasury (later as the Registry), is the northernmost bay of the undercroft of the Dormitory, separated from the rest by a thick wall. It still retains its strong door and two locks, and its grate of iron, dividing the inner or western portion from that next to the Cloister.

†“ In y^t Angle on y^e south side of y^e Dormiter doore ther is a stronge howse called y^e Treasure howse, where all ther tresure was kept.” In 1391 it was called Cancellaria, from the grate, or “le Spendement,” from the paying of wages and other money through the iron bars, ‘cancelli.’

In the Spendiment two classes of books were kept, (a) those accessible to all monks, in the common case ‡‘in communi armariolo,’ (b) others, more valuable, preserved in the inner room, §‘Libraria interior.’

* Cf. note in MS. Cosin V. II. 6. Cat. Vet. p. 149. Note also ‘The Chancery,’ cf. Catalogue, 1416. Cat. Vet., p. 85.

† Rites, xlii. pp. 83, 84.

‡ Cat. Vet., p. 10. §. Le Spendment, 1391.

§ Cat. Vet. p. 34. iii., Spendemente, 1391.

Many of the books still remain in the Cathedral Library, and contain inscriptions such as ‘Liber S'ci Cuthberti assignatus Co'i armariolo’ (MS. A. 1. 14); ‘de Communi libraria monachorum Dunelm.’ (MS. A. 1. 4, 5.)

(iii.) *Within Doorway leading to Infirmary.*

Other books were placed within the doorway, near the corner in the south end of the west alley of the Cloister, leading to the Infirmary. These were the books used by the Reader in the Refectory during the time of dinner. A catalogue of the books so used in the year 1395 is headed ‘†Libri subscripti jacent in almariolo juxta introitum ad infirmariam, pro lectura in refectorio.’ In an account of the *Fraterhouse in the Rites the custom of reading at meal times is thus described :—

‘At w^{ch} tyme y^e m^r observed thes holsome and godlie orders for y^e Contynewallie instructing of ther youth in vertew and lerning : that is one of the novicies, at y^e electiō and appoyntment of y^e m^r, dyd reade sumē pte of y^e old and new test'ment, in latten in dyn^o tyme, having a convenyent place at the Southe End of y^e hie table wth in a faire glasse wyndowe invyroned wth Iron, and certaine steppes of stone, wth Iron rayles of th'one syde to goe up to it, and to support an Iron deske there placed, vpō w^{ch} laie y^e holie bible. Where one of y^e novicies elected by y^e m was appointed to read a chapter of y^e old or newe testem^t in latten as aforesaid in tyme of dyn^o : w^{ch} being ended, the m^r dyd toule a Gilden Bell hanging ou^d his hed, therby givinge warnyng to one of y^e Novicies to cūme to y^e hie table and saie grace and so after grace said, they depted to ther bookes.’

† Rites, xlii. p. 84. “The West Alley of ye Cloysters.”

* Rites, xxxix. p. 82.

The general system of education of the Novices appears to have been as follows :—*‘ There was alwayes vj novices w^{ch} went daly to schoule wthin the house for y^e space of vij yere, and one of y^e oldest mounckes that was lernede was appoynted to be there Tuter ; the sayd novices had no wages, but meite, drinke and clothe for that space. The m^r or Tuterer office was to se that they lacked nothing, as, Cowles, frocke, stāmyne, Beddinge, Bootes and Socke, and whene they did lacke any of thes necessaries, the m^r had charge to caule of y^e Chamberlaynes for such thinges, for they neu^o Receyved wages nor handled any money in that space but goynge daly to there bookes wthin the Cloyster. And yf the m^r dyd see that any of them^e weare apte to lernyng and dyd applie his booke and had a prignant (*sic*) wyt wth all then the m^r dyd lett y^e prio^o have Intellygence then streighte way after he was sent to Oxforde to schoole and there dyd lerne to study Devinity, and the resydewe of y^e novices was kept at there bookes tyll they coule vnderstand there s^ovice and y^e scriptures, then at the foresayde yeres end they dyd syng their first messe. The house was no longer Charged wth fyndinge them appell, w^{ch} wages was xx^s in y^e yere. The eldest mouncke in y^e house had no more except he had an office. His (*i.e.*, Dane Richarde Crosbie, M^r of y^e novices) Chamber where he dyd ly was in the Dorter.’

(iv.) *The Novices' Case in West Cloister.*

One case or chest of books was appropriated to the Novices, whose place of study was in the West Cloister, near to the door of the Treasury. A †Catalogue of 1395 is headed, “ Libri subscripti inventi fuerunt in Communi almariolo noviciorum Dunelmi infra Claustrum, tempore quo frater Willielmus de Appleby fuit Librarius, viz.. ad Festum Paschae, anno Domini millesimo CCC. nono-esimo quinto.”

* Rites, xlix. p. 96. Mounckes and Officers.

† Cat. Vet., ix., p. 81.

†“ Over against the said Treasure house door, there was a fair great stall of wainscott where the Novices did sitt and learn, and also the Master of the Novices had a pretty stall or seat of wainscott adjoyning on the south side of the Treasure house door over against the stall where the Novices did sitt and look on their bookes, and there did sitt and teach the said Novices both forenoon and afternoon, and also there were no strangers nor other persons suffered to molest or trouble any of the said Novices or Monkes in the Carrells, they being studying on their bookes within the Cloyster, for there was a Porter appointed to keep the Cloyster door for the same use and purpose.”

* Upon the book-chest and pews of the Novices and the glass windows, which gave light to their little school, Prior Wessington expended £13 15s. od.’

(v.) *The Library of Prior Wessington (1416–1446).*

According to a note in the beginning of MS. B. iv. 46. which contains two of the earliest Catalogues of the monastic books (*vide* pp. 55ff.), there was also a Library in the Chapel of the Prior, but of this we have no account. There were certainly no books except service books in the †Prior’s Chapel in 1446. The note is as follows :—‘ Iste Liber assignatur Librariæ infra Capellam Prioris per Johannem Wessington Priorem.’

‘ The Library ’ which is so frequently mentioned in the Early Catalogues, was over the Parlour, or §Slype, in the

† Rites, xlii, p. 84. “ The West Alley of ye Cloysters.”

* Script. Tres., Appendix, p. cclxxiii.

† Wills and Inv., 1835, p. 90.

§ *i.e.*, a ‘slip,’ a long narrow passage, or possibly from W. Flem. ‘Slipe,’ a secret path, a covered way or passage.

East Cloister, between the Chapter House and South Transept. †

† "There ys a Lybrarie in the south angle of the Lantren whiche is nowe above the Clocke standinge betwixt the Chapter house and the Te Deum wyndowe being well Replenished with ould written Docters and other histories and Ecclesiastical writers."

The books appear to have been gradually transferred from the Spendiment and Cloister into this room, the words "In Libraria," or "Ponitur in Libraria," being placed in the margin of the Catalogue opposite to the book upon its removal. The early history of this room is uncertain, but it was thoroughly restored by Prior Westington (1416-1446). He built two large windows, one at each end, and upon these, in stone, wood, and glass, upon the repairing the roofs and desks, upon two new doors, and rebinding of books, *expended £90 16s. od. It is not known exactly what happened to the books after the dissolution, but they seem to have been confined to the ‡room on the west of the staircase, perhaps by Dean Matthew (1581-1595) (who removed the charters, registers, &c., into the present Muniment Room, formerly S. Helen's Chapel, over the great gateway leading into the College) until their final removal to the old Refectory, which Dean Sudbury (1662-1684) rebuilt and furnished as a library.

† Rites, xvi., p. 31.

* Script. Tres. Appendix, p. cclxxiii. Cf. Acct. Rolls, pp. 301; 405-6; 460-1.

‡ This room was afterwards used by the Registrar of the Dean and Chapter, and later as the Minor Canons' vestry, until the year 1900, when it was converted into the present Song-School.

2. POST REFORMATION.

- (i.) Refectory or Old Library—(ii.) Dormitory or New Library—
(iii.) The Muniment Room.

THE room generally known as the Old Library which contains the MSS. and early-printed books occupies the site of the *Refectory or Frater-house, where the prior and the whole convent dined together on March 20th, St. Cuthbert's Day, and other festival days.

The Refectory was finely wainscotted on the north, south, and west sides, two yards and a half in height. Engraven on the top of the wainscoting was an inscription, "Thomas Castell, Prior, Anno Domini 1518, mensis Julii," commemorative of the fact that the wainscoting was erected by Prior Castell. The sub-prior and the monks usually dined in the Loft, the small room between the Refectory and the Dormitory. The master of the novices and his scholars at a table at the east end of the Refectory. The dishes were admitted through a 'dresser window' or hatch-way which is still visible communicating with the adjoining kitchen. The Refectory was used for some time after the re-foundation as the common hall of the 12 minor canons.

† It is referred to in 1566 as "the petycanons' kytyching," and in 1593 as "the Petty Canons' Hall," but it had long been ruined and useless in 1665, when it was entirely re-constructed by Dean Sudbury (1662-1684), who made it into the Library, and transferred into it the books from the old library near the Chapter House. The handsome and commodious oak book-cases, with sitting and standing desks, which now furnish it date from Sudbury's time. Sudbury himself bore the expense of the alterations.

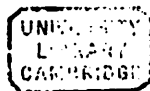
* Rites, xxxix, pp. 79-82.

† Rolls, 716 and 738.



THE NEW LIBRARY (THE DORMITORY).

See plate N. 9.



He did not live to finish the work, but by the following clause in his will made provision for its completion:—
 †“Item, whereas I have lately contracted with several workmen for the building of a Library in the Place commonly called the Petty Canons’ Hall in the College of Durham, for the Use of the Dean and Prebendaries of the said Cathedral Church. And if it should please God that I do not live to finish the same, my will and Pleasure is, that my Executor, hereafter named, shall pay out of my personal Estate, all such Sum or Sums of Money, as shall be necessary for the finishing thereof, according to such Form or Modell, or in such manner as I shall leave Directions for, under my Hand, attested by two or more good and sufficient witnesses.” This will is dated Jan. 11, 1683. Sudbury died in 1684.

In the reconstruction, the East wall does not appear to have been taken down, and there are left upon it, behind the bookcases, some remains of secco painting.

Sudbury’s woodwork remains intact, but the building was restored in 1858 by Salvin, and the present jejune windows are of that date.

A full-length portrait of Dean Sudbury hangs at the east end of the room.

(ii.) *The Dormitory or New Library.*

The room containing the more modern printed books was the Dormitory of the Monastery, begun in 1398 and completed in 1404, *Bishop Skirlaw (1388—1406) being a considerable contributor to the expense.

It was fitted with small wooden cubicles for the use of the monks and novices for sleeping and study, and was under the charge of the sub-prior, who had his chamber at the north end near the door.

* Scrip. Tres., p. 145. Wills and Invent., Vol. I, p. 43.

† Rites, p. 260

The cubicles, each monk occupying one to himself, were formed by a wooden partition midway between each window and by another down the centre of the window, thus giving half a window to light each cell.
 *“In ev^y of these wyndowes a deske to supporte there bookes for there studdie.” The cubicles of the novices were at the south end, “eight on each side, every novice his chamber to himself, not so close nor so warm as the other chambers, nor having any light but what came in at the foreside of their chambers, being all close else both above and on either side.” In monastic days “the mydest of the dorter was all paved with fine tyled stones from the one end to the other.”

Access to the cubicles and the Church was gained by means of this wide passage running the whole length of the room, at the north end of which is still visible a small shouldered doorway leading into the west end of the south aisle of the nave. At either end of the Dormitory was †“a four-square stone, wherein was a dozen †cressets wrought in either stone, beinge ever filled and supplied with the cooke as they needed, to give light to the monks and novices, when they rose to theire mattens at midnight, and for their other necessarye uses.”

The room is 204 feet long and 41 feet wide, and is still covered with its original solid and massive roof of oak, hewn from the woods surrounding the Prior’s summer house at Beaupeaire (Bearpark).

* Rites, xliii., p. 85, 86.

† Rites, xliii., p. 85.

‡ A broken fragment of one of these Cresset stones, found when the doorway and passage leading from the Dormitory at the North End into the Cathedral was opened out a few years ago, is preserved in the Library.

A similar stone, with 12 Cressets, stood in the South pillar of the quire door of the lanthorne; and near S. Katherine’s window “did stand 9 very fine Cressetts of Earthen Mettall to give light to the Nine Altars and St. Cuthbert’s feriture.” Rites, i., p. 3: xiii., p. 22.

It was the duty of the sub-prior every night about 12 o'clock * "to make a pr'vy searche, and to caule at ev'y mouncke's chambre by their names, to se good order keapt, y^t none should be wanting, as also that ther were noe disorders amongst them."

† "The Supprio^r Chamber was ou^d y^e Dorter dour to thin tent to heare that noneshouldstirorgo furth. And his office was to goe ev'y nyghte, as a privy watch, befor mydnyght and after mydnyght, to every mounck's chamber, and to caule at his chamber dour upō him by his name, to se that none of them shall be lacking or stolen furth, to goe about any kynde of vice or nowghtynes."

From the west windows at the north end can be seen the Novices' bowling green, ‡ "a bowling allie towards y^e water for the Nouyces sume tymes to recreat themselves when they had remedy [*i.e.* extra holiday or play-time] of there m^r, he standing by to see ther good order."

After the dissolution of the Monastery and the foundation of the College of a Dean and Chapter of Twelve Canons, the southern portion of this room was converted into a prebendal house and attached to the fifth stall, and so remained until the death of Dr. Wellesley, brother of the Duke of Wellington, in 1848.

In 1849 the house was demolished and the room once more restored to its original form. During the next three years the walls and windows were restored, fresh flooring laid, and in 1854 oak book-cases were added, and the present Librarians' room connecting the New with the Old Library was completed. This room, the Loft of the Monastery, so called as being on a higher level

* Rites, xliii., p. 86.

† Rites, xlix., p. 93.

‡ Rites, xlv., p. 88.

than the Frater House or Refectory, was the dining-room of the prebendal house.

During the time that the south end of the Dormitory was occupied as a prebendal house, the remainder was used by the children of the College as a play-ground.

(iii.) *The Muniment Room.*

The room over the gateway leading from the Bailey to the College (anciently the Chapel of St. Helen), was built by Prior Castell (1494-1519), to replace an earlier structure which had fallen into decay. It is now used as the Muniment Room, and contains, in addition to the title-deeds to the extensive estates acquired by the Prior and Convent in the Middle Ages, the Account Rolls of the mother house and its dependent cells. The seals include almost all the Royal Seals of England and Scotland, and of other personages and institutions. Relatively only a very small proportion of charters have been printed, and about one-tenth of the Account Rolls.

The documents in this room number over 20,000.

CHAPTER II.

MANUSCRIPTS.

PRE-REFORMATION :—Lindisfarne Gospels—Carileph—Pudsey—Writing, Binding, Prices—Bibles—The Fathers—Sermons—Poets—Law—Liturgical—Hebrew—Greek—Music—Episcopal Registers—
POST-REFORMATION :—Music—Hunter—Sharp—Randall—Allan—Longstaffe—Miscellaneous.

1. PRE-REFORMATION.

THE Library is very rich in MSS., containing in all some 360 volumes, ranging in date from the 7th century to the 15th century ; and in addition to these about 200 volumes, chiefly topographical and genealogical, of later date.

The earliest foundation of Durham was a continuation of Lindisfarne, where many books were written, which implies a Scriptorium and no doubt a Library. When the monks left Lindisfarne in 875, they carried away with them some, if not all, of their books, notably the great book called "The Lindisfarne Gospels," or "The Book of S. Cuthbert," or "The Durham Book," written in Latin, Vulgate version, with an English translation. This book has an entry saying that it was written, translated and bound by four different men in Lindisfarne.

"Eadfrith, bishop over the Church of Lindisfarne (698-721), first wrote this book in honour of God and S. Cuthbert, and all the company of saints in the island ; and Æthelwald, bishop of Lindisfarne (721-737), made an outer cover, and adorned it as he was well able ; and Billfrith (contemporary of Æthilwald), the anchorite, he wrought the metal work of the ornaments on the outside thereof, and decked it with gold and with gems, overlaid also with silver, unalloyed metal. And Aldred, an unworthy and miserable priest, with the help of God and S. Cuthbert, wrote an English gloss above, and domiciled

himself with the three parts, Matthew's part for God and S. Cuthbert, Mark's part for the bishop, and Luke's for the community, paying, in addition, eight 'ores' of silver for his admission (?), and John's part for himself, namely, for the good of his soul, and has offered to God and S. Cuthbert four 'ores' of silver besides ; that he may receive admission in Heaven through God's mercy, and have happiness and peace upon Earth, promotion and honour, wisdom and prudence, through the merits of S. Cuthbert. Eadfrith, Æthelwald, Billfrith, and Aldred have wrought and adorned this book of the Gospels for God and S. Cuthbert."

These notes are in the handwriting of Aldred, who lived in the 10th century.

Symeon, writing early in the 12th century, mentions this book as being preserved at Durham. At some subsequent period it was taken back to Lindisfarne, and in the account rolls of the cell of Lindisfarne, down to the dissolution of that house in 1537, it is mentioned in the inventory of the valuables of the Durham monks who resided there. In one of these rolls it is described as "Liber Beati Cuthberti qui demersus erat in mare" (which fell into the sea), referring to the old legend related by Symeon, that as the bishop and monks were attempting to cross by boat to Ireland, carrying with them the body of their Saint and 'the copy of the Gospels, adorned with gold and gems,' they were overtaken by a storm which caused the boat to roll on its side, and the book 'falling out of it, sunk into the depths of the sea,' being afterwards recovered, 'perfect within and without as if the sea water had never touched it,' on the shore near Witherne, where S. Cuthbert had bidden one of the monks, in a dream, to search for it.

From the time of the dissolution till the beginning of the 17th century nothing is known of the history of the book. It was bought by Robert Cotton from Robert Bowyer, Clerk of the Parliament in the reign of James I. (1603-1625), and is now preserved in the British Museum (Nero D. iv.).

When Carileph (1081-1096) established a Benedictine order at Durham, he brought monks from Jarrow, where Bede lived and wrote, and Wearmouth, and two of the books at present preserved in the Library are attributed to the hand of Bede. [A. ii. 16; B. ii. 30.]

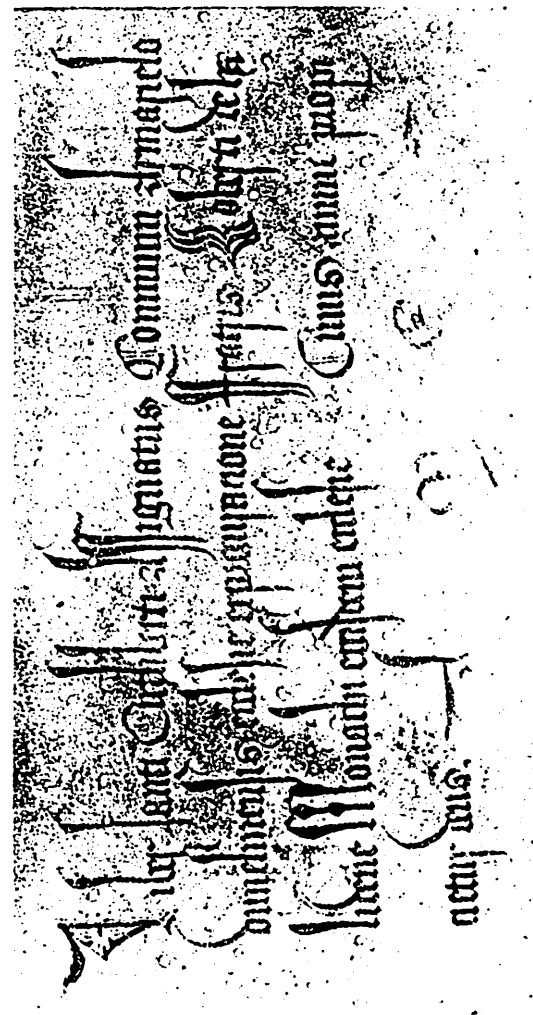
Carileph himself gave a number of books to Durham, many of which still remain in the Library, and will be referred to in more detail later.

These were afterwards augmented by Hugh de Pudsey (Bishop of Durham, 1153-1195), some of whose books are still in the Library. Thomas Langley, Bishop of Durham (1406-1437), among other benefactions to the Church of Durham, gave a copy of Lyra's Commentaries, and other books. We still have the Lyra (A. i. 5.).

One early book, possibly of the 10th century, Suetonius' "Lives of the Caesars" (C. iii. 18) was given to the Convent by Prior John Auckland (1484-1494).

But not only were books from other places added to the Library during monastic times, many were no doubt written, illuminated, and bound in the monastery itself. †Rudd suggests that wherever the words "Liber Sancti Cuthberti de Dunelmo" occur in the beginning of a MS., in a hand coeval with the writing of the book itself, the work was written within the monastery of Durham. If this is the case, we still possess a large number of Durham books. [Cf. A. i. 5; A. i. 10; C. i. 7; C. i. 14, &c.].

† Rudd, Cat., p. 26, super MS. A. III. 10.



"LIBER SANCTI CUTHBERTI" AN EARLY BOOK-MARK.

14th Cent.

(Ms. C. 1. 14. at end.)

See page 14.

Dr. Christopher Hunter, in "Durham Cathedral before the Dissolution," one of the early editions of 'Rites' (1733), says, "The monks were the only writers of the acts and deeds of the Bishops and Priors of the Church of Durham, and of the other chronicles and histories. They likewise recorded other most valuable things, as what acts, what occurrences, what miracles were performed every year, and in what month; being always virtuously employed, and never idle; but either in writing good and godly works, or studying the Holy Scriptures, to the setting forth the honour of God, and the edifying the people, as well in example of good life and conversation, as by preaching the word of God. Such were the labours of Monks and religious men in antient times."

*Dr. Waagen, who visited Durham in order to study the miniatures in the MSS., says, "This study convinced me that a school of miniature painting existed at Durham for several centuries of the Middle Ages, which devoted itself more to the practice of beautiful decorations than to the representation of scenes with figures. By this means, however, a rare degree of taste and an admirable technical manner were developed."

Two such books we know were written in Durham. Reginald, a monk of Durham in 1165, composed an account of the †Life and Miracles of S. Cuthbert which we still possess (Hunter, MS. 101); and Symeon of Durham, the Annalist of the Monastery in 1130, wrote his "Libellus de exordio et Procursu istius Ecclesiæ," which is now in Bishop Cosin's Library (v. ii. 6), and was edited and printed by Bedford in 1732.

* Director of the Royal Gallery, Berlin. *Vide* 'Works of art and artists in England.' 3 vols. London, 1838.

† Surtees Soc., No. 1, 1835. Ed. Raine.

Prior Wessington (1416-1466) also compiled a collection of tracts relative to monastic matters, which is still in the Library (B. iii. 30).

The writers, illuminators and binders all followed their respective occupations within the Monastery. About the year 790 Charlemagne granted an unlimited right of hunting to the Abbot and Monks of Sithin, for making their gloves and girdles of the skins of the deer they killed, and covers for their books (Mabillon de Re Diplom. p. 611). Henry, a Benedictine monk, of Hyde Abbey, near Winchester, in the year 1178, transcribed Terence, Boethius, Suetonius, and Claudian. Of these he formed one book, illuminating the initials, and forming the brazen bosses of the covers with his own hands. In the year 1277 Constitutions were given to the Benedictine Monasteries of the Province of Canterbury, "Abbates Monachos suos claustrales, loco operis manualis, secundum suam habilitatem cæteris occupationibus deputent; in studendo, libros scribendo, corrigendo, illuminando, ligando." (Capit. Gen. Ord. Benedict. Prov. Cant., 1277, apud MSS. Twyne 8, p. 272, Archiv. Oxon.)

In a roll of John Morys, Warden of Winchester College, anno xix. Ric. II., A.D. 1396, disbursements of diet for 'Scriptores' enter into the quarterly account:—"Expensæ extraneorum supervenientium, iij Scriptorum, viij serviencium, et x choristarum, ix^l. iij^s. x^d."

In another roll of the xx. Ric. II. A.D. 1397 are large articles of disbursement for grails, legends, and other service books for the choir of the chapel. It appears they bought the parchment, and hired persons to do the writing, illuminating, noting, and binding, within the walls of the College. The books were covered with deer skin, as:—"Item in vj pellibus cervinis emptis pro libris predictis cooperiendis, xiijs. iij^d."

* Cat. Vet., xxvi, xxvii.

Several of the books given to the Church of Durham by Carileph and Pudsey are in their original bindings, and there is little doubt that they were written and bound in Durham.

The work of transcription was necessarily slow, but not so slow as might be imagined, and when a number of copies of the same work were required, it was usual to employ several persons at the same time in writing it; each of them, except the writer of the first skin, began where his fellow was to leave off.

In the earliest copies of the Gospels in the Library several different hands (at least three in A. ii. 16) can be detected in the same volume, and as a rule, though not in the case of the Lindisfarne Gospels, the illuminations were done by another person, the scribe leaving blank spaces for the illuminations to be added later. In many MSS., where the work was never completed, these spaces remain blank.

The Antiquarii or monastic scribes furnished the libraries of their Convents, while the Librarii or common scriptores supplied the public demand for literature, such as it then was.

The Stationarii (hence modern Stationers or Booksellers) also trafficked in books, frequently amassing wealth by lending them out to be read at what were considered exorbitant prices, not in volumes but in detached parts, according to the estimation in which the author was held.

Instances of the price of books in the Middle Ages are recorded by *Warton. In the year 1174 Walter, Prior of S. Swithin's at Winchester, purchased of the monks of Dorchester in Oxfordshire, Bede's Homilies, and S.

* Warton : History of English Poetry, Vol. I., Diss. II., pp. cxiv., cxv.



Austin's Psalter, for twelve measures of barley, and a pall, on which was embroidered in silver the History of S. Birinus, their patron saint, converting a Saxon King.

One of the Durham books, 'Postilla et Lectura Fr'is Rob'ti Holkote de Ordine Fr'm P'dicator' sup' librum Sap'ie' (A. iii. 26), has a note at the beginning, "Liber Domni Will'i Ebchestr' Mo'chi Dunelm. ex empcoe. Pretium iiij. Marc'." (4 marks, =c. £4.) William Ebchester was Prior 1446-1456.

A book in Bishop Cosin's Library, 'Compendium literalis sensus totius divinæ Scripturæ a fratre Petro Aureoli' (v. ii. 4), contains a memorandum that it was purchased by Thomas Clare for £3. "De empcione magistri Thomæ Clare, cujus animæ propicietur Altissimus. Amen. iiij. lib."

These prices present a strange contrast to the present value of MSS. A small octavo book, 'The Life of S. Cuthbert,' belonging originally to this Library, and lent in the 15th century to Richard Scrope, Archbishop of York, and never returned, was recently purchased by the British Museum from Mr. Yates Thompson for £5,000. The loss of this book to Durham may have been due to the fact that although most stringent regulations were drawn up and enforced as to the lending and returning of books, the Bishop of Durham was exempt from such rule, as witness the following Chapter Order of the year 1235, preserved in MS. B. iv. 46 :—"Item statutum est....ut nullus Liber accomodetur alicui per Librarium, vel per alium, nisi receperit memoriale aequipollens; nisi fuerit ad instanciam Domini Episcopi," and special favour may have been shown to the Archbishop of York. As the Archbishop was summarily arrested, and after an irregular trial and hasty sentence,

beheaded in 1405, without being given an opportunity of returning to his see, or of putting his affairs in order, excuses may be made for him. The actual purloiners were, in all probability, the Officers of the Crown who confiscated the Archbishop's goods, including the Durham book which did not belong to him.

The catalogues of 1391 and 1395, in which the books were roughly classified, show that not only was there a large number of books then in the Library, about 500, but that also, considering the time, there was a very comprehensive collection in various subjects.

There were, as would be expected, several copies of the Bible, in Latin—Greek versions were very rare and Durham did not possess one—a large number of copies of separate books of the Old and New Testament, including 35 Psalteria, with glosses. Of the Latin Fathers, S. Ambrose, S. Jerome, S. Augustine, S. Cyprian, Hilary, Prosper, Fulgentius, Gregory, Paulinus, Isidore, Bernard, Tertullian, Cassianus, Lactantius, and Cassiodorus are well represented. Of the Greek Fathers, there are Latin translations of SS. Athanasius, Basil, Cyril, Gregory Nazianzen, Clemens Alexandrinus, Didymus, Irenæus, Joannes Damascenus, Chrysostom, Eusebius, Origen, and Papias. Among Historical writers are included Alcuin, Bede, Anselm, Peter of Blois, John of Cornwall, and Grosteste.

Copies of the Theological Writings of the Middle Ages are numerous.

There is a considerable number of volumes of Sermones, Lives of the Saints, Decretals, Poets, including Juvenal, Terence, Virgil, Prudentius, Boethius, and Ovid; Canon Law, Civil Law, Philosophy, Logic, Medicine, Grammar, Ars Prædicandi, each have their section, and

even French metrical Romances find a place on the shelves.

Of Liturgical books there are very few. Of those that survive we have an early 15th century Missale (A. iii. 32), a Liber Pontificale et Rituale of the 10th century (A. iv. 19), and a Sarum Breviary of the 15th century (A. iv. 20). Antiphonarii Pars. (B. iii. 11*), Hymnarium (B. iii. 32).

Of Hebrew books there are none.

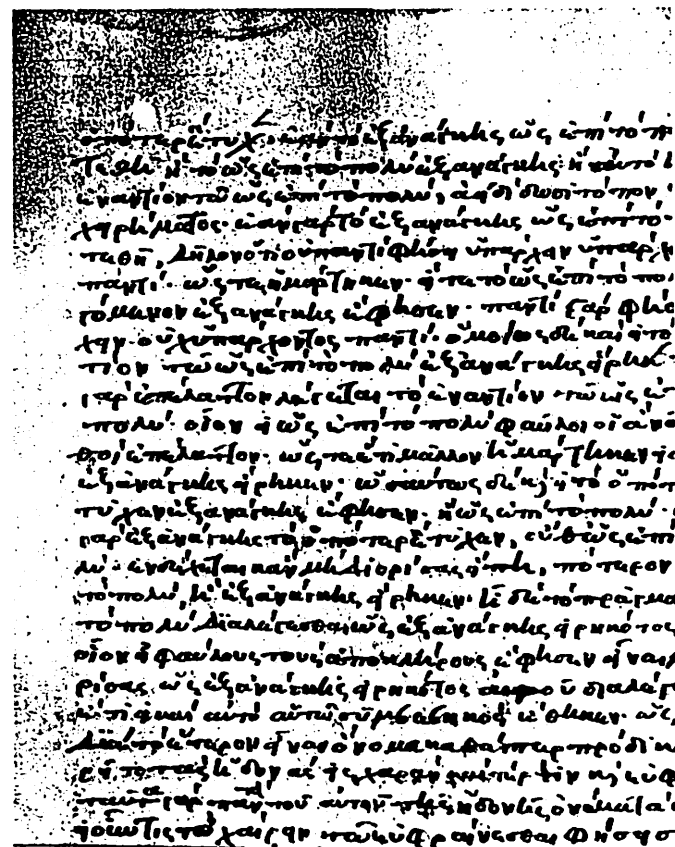
Of Greek only two, "Porphyrii et Aristotelis libri Logici" (C. i. 15), and "Platonis libri nonnulli" (C. iv. 2), both written by the Scribe of the famous *Leicester Codex, Emmanuel of Constantinople, who wrote these for George Neville of York, in 1472, and other works, including a Suidas, given by the Chapter of Durham to Lord Oxford, and now in the British Museum (Brit. Mus., MS. Harl. 3,100).

Among the †Latin MSS. the most precious are the two copies of the Gospels, the one attributed in the ‡Catalogue of 1391 to the Venerable Bede, 'Quatuor Evangelia, de manu Bede,' ii. fo. 'Baptizatus'; (A. ii. 16) and the other an incomplete copy of the Gospels (A. ii. 17), of the late 7th or very early 8th century, containing some leaves at the end of the Gospel of S. Luke, which are almost certainly of late 7th century. The opening of the Gospel of S. John, giving the words, "In principio" (f. 2r) in large interlaced letters, and a representation of the Crucifixion before the Gospel of S. Mark (between f. 38* and f. 39), are magni-

* Cf. Journ. Theol. Stud., Vol. xii., 1911, p. 465.

† Cf. Dr. C. Hamilton Turner, 'Iter Dunelmense: Durham Bible MSS.' J. T. S. Vol. X. 1909, No. 40.

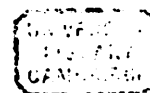
‡ Cf. Cat. Vet. p. 93. for two other MSS. in 1416 Catalogue attributed to Bede.



"LOGIC" OF ARISTOTEL.

15th Cent. Greek M.S.

(C. 1. 15. f. 140v.)

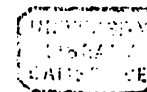


filius hominis est
 Nolite mirari hoc quia
 uenit hora in qua
 omnes qui in mun-
 deris sunt audient
 uocem eius. & proce-
 dent qui bona fecerunt
 in resurrectionem uitae
 Qui uero mala egerunt
 in resurrectionem iu-
 dicii. Non possum ego
 ante ipso iudicare
 quicquam. Sicut autem
 iudico & iudicium meum
 iustum est
 Quia non quero uolum

Late 7th Cent. Gospels.

(A. 11. 10. f. 109.)

See page 20.



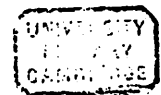


"DAVID THE PSALMIST."

Cassiodorus super Psalmos.

(Ms. B. 11. 30. f. 172.)

See page 21.



ficent specimens of Anglo[-Irish ?] work. At the opening of the other two Gospels are also beautiful initials, though of a smaller size. Two portions of this MS., cut out and presented (?) to Samuel Pepys, are preserved in the Library of Magdalene College, Cambridge.

Another volume, 'Cassiodorus super Psalterium' (B. ii. 30), also dates from the late 7th or early 8th century. An inscription, on f. 1^r, in a hand of the 14th century describes it as "de manu Bedæ." It is to be noticed, however, that Cassiodorus and the Gospels are not in the same hand, so that it is clear that both books could not be written by Bede. But the monks who settled at Durham in the 11th century were brought thither from Jarrow and Wearmouth, where Bede lived and wrote, (d. 735), and the tradition, which was evidently current at Durham as early as the 14th century, with regard to these books, cannot be rashly rejected. Bede himself says that he had to be * his own amanuensis, shorthand writer and copyist."

There are two somewhat rudely drawn figures of David, the one (f. 81.) with the inscription "David Rex," of the King enthroned, on his lap a kind of lyre, and on the arms of the throne two dragons—the border, in eighteen compartments, formed of delicate flourishes and dragon-work in purple, vermillion and green; the other (f. 169.) representing David with a glory, standing on a two-headed serpent, in a bright purple mantle, with a yellow coat. In his left hand is a spear. The border, in ten compartments, is simpler, but with elegant scroll work in black and white.

Of the 39 books (not counting liturgical books) given by Carileph, 19 remain in the Library, including the

* Quoted by Rawnsley, "Ven. Bede. Life and Work," p. 21. Sunderland, 1907.

'Bibliorum Pars Posterior' (A. ii. 4). The Pars prior is wanting, as in the case of another incomplete Bible (A. ii. 2), possibly of Pudsey's date.

In the ancient Catalogue of books which were placed *in armariolo juxta introitum ad Infirmiariam, prolectura in Refectorio,' the first three mentioned are 'Prima pars Bibliæ Willielmi Carilepho,' the part now wanting; and 'Secunda pars Bibliæ Ejusdem Willielmi,' the volume still preserved in the Library (A. ii. 4), and 'Secunda pars Bibliæ.' But this last book is not the 'Bibliorum Sacrorum Pars Secunda' (A. ii. 2), which Rudd inferred, from the traces of frequent handling of the leaves, was one of the copies of the Scriptures used by the Reader in the Refectory during the time of dinner. The 11^o fo. of A. ii. 2 is 'posita est significatur,' that of the 'Secunda pars Bibliæ' in the Catalogue is 'si ergo omni.'

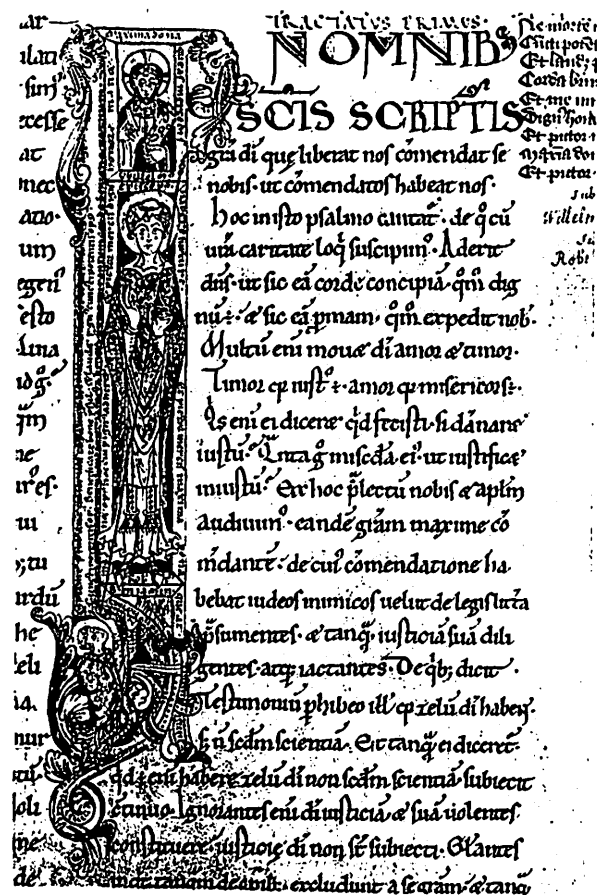
The 'Bibliorum pars posterior' (A. ii. 4) is the volume which contains a list of the books which Carileph gave to the church. The book contains a great number of initial letters of excellent colouring and design.

Another of Carileph's books to be specially noticed is 'Augustinus super secundam partem Psalterii' (Pss. li-c.) (B. ii. 13), in which the initial letter of each Psalm is beautifully illuminated.

At the beginning of Psalm 70 (f. 102) there is a large illuminated letter I containing three figures—at the top, a representation of our Lord in the act of benediction, at the bottom, a kneeling monk, with the name written over his head, 'Robertus Benjamin.' He is no doubt the

* Cat. Vet. p. 180.

† The List, with notes on the individual books, and references to those which still exist, by Dr. C. Hamilton Turner, is printed in the 'Journal of Theological Studies,' Jan. and April, 1918 (Vol. xix., Nos. 74, 75.)



PORTRAIT OF BISHOP CARILEPH.

11th Cent.

(Ms. B. 11. 13f. 102)

See pages 22, 23.

illuminator. The large central figure standing, vested and leaning on his staff, has the name 'Willelmus Episcopus' over his head, and is almost certainly a 'portrait' of Carileph himself. In the border are ten hexameters, in which Benjamin the artist, praising the bishop, asks that his art and industry may be rewarded.

A 'portrait' of S. Cuthbert appears in an initial letter H in a copy of Nicholas de Lyra, 'Postillae in Pentateuchum,' written by Williemus de Stiphol for Willielmus Blacklaw, Sub-Prior of Durham, in 1366. (A. i. 3, f. 1).

The last of the books in Carileph's list is called "Martyrologium et Regula." (B. iv. 24.) This precious book is still in the Library, and contains not only the earliest complete catalogue of the monastic Library, but also the Constitutions of Lanfranc, Archbishop of Canterbury, and the Rule of S. Benedict in Latin and Saxon. These no doubt were regarded by the Convent as the charter of their house and foundation.

On vacant pages are recorded matters of official interest. The book also contains a Calendar in which were inserted the obits which the monks of Durham were bound to observe. These are printed in full in Rudd, pp. 214-218. Elsewhere are agreements for mutual prayers and commemorations with other monastic houses, and various Papal and Episcopal letters, and 'Evangelia in Capitulo pronuntianda per annum,' and 'Regulae aliquot de officiis divinis celebrandis.' The Catalogue and nearly all the supplementary material is of 12th century date. The Catalogue contains, in the original hand, 'Libri Laur (entii) prioris,' a list of books given by Prior Laurence (1149-1153).

† Cf. p. 26. Bede Roll (B. iv. 48).

On f. 96^v of the Regula a Chapter Order made during the priorate of Absolon (1154-1158) is added.

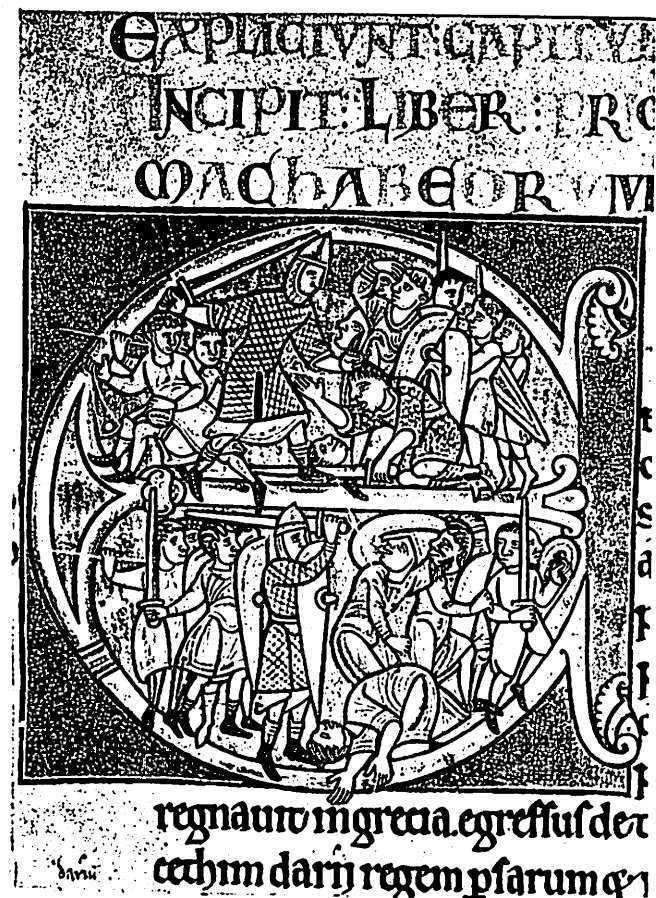
Of the books which Bishop Hugh Pudsey (1153-1195) gave to the Library, numbering some 72 volumes, a full list of which is printed in *'Catalogi Veteres,' pp. 118,9 (xix. E. 17), 10 or 11 remain in the Library.

These include the magnificent copy of the Bible in four volumes (A. ii. 1), written at the command and cost of Pudsey. Each several book begins with a noble letter illuminated in gold and various colours, and every chapter opens with an illuminated letter. Many of these, unfortunately, have been cut out and lost. Tradition credits a nurse employed in Prebendary Dobson's family (1695-1717) with this vandalism; cutting out the 'pretty pictures' to amuse the children under her care.

Vol. IV. (ff. 1-10), contains the 'Eusebian Canons,' beautifully illuminated under intersecting arcaded work typical of the architecture of the period. The volumes are in their original stamped leather covers (rebound, some of the original boards being used to frame the MS. Bills for the making of S. Cuthbert's grave in 1104, now hanging on the outside of the MS. cupboards) with brass knobs. The first retains its original strap fastenings. One of these books is exhibited in the semi-circular show-case in the Dormitory. (Plan, No. 10.)

Another volume, 'Paria Epistolarum Pauli glossata' (A. ii. 19), has most finely illuminated letters at the beginning of each Epistle. The Epistle to the Ephesians has a specially fine interlaced P, on a blue ground (f. 200), which retains the original linen cloth to protect it. This book is to be seen in the show-case in the Old Library.

* Surtees Soc., Vol. 7, 1838, Cf. 'Wills and Inventories,' Vol. I, p. 4, Surtees Soc., Vol. 2, 1835.



BISHOP PUDSEY'S BIBLE.

12th Cent.

(Ms. A. 11. II. 131v.)

See page 24.

cum angelia deciderunt nec recepta sunt q
 dñs nolebat p̄finitū numerū castra p̄ter
 iuntem sacramenta designant ead̄ eūda
 geliste quatuor figuras q̄ non sunt decepto
 re s̄ iocundi mysterij sibi & scie. Matheus
 in homine intelligitur quia cura huma
 nitatē xp̄i principalit̄ imoratur. Marcus
 in leone quia agit de resurrectione. Lucas in
 uilo agens de sacerdotio. Iohānes in aquila
 scribens sacramenta diuinitatis xp̄i q̄
 describitur homo fuit de uirgine natus. uiti
 lus in imolatione leo in resurrectione aquila i
 ascensione. vel in homine humanitas in ui
 tulo sacerdoti in leone regnū in aquila exp̄
 nitur diuinitatis sacramenti.

Iheronimus
 nus ih̄u xp̄i filij
 dauid filij abrahā.
 Abraham genuit
 ysaac ysaac autē genuit
 iacob iacob autē genuit
 iudā i s̄c̄s eius iudā
 autē genuit pharisē
 zāram de pharisē
 autē genuit elom elom autē genuit aram
 aram autē genuit ammadab ammadab autē

"THE STEM OF JESSE."

Late 13th Cent.

(Ms. A. 11. 3. f. 340.)

See page 26.

Another of Pudsey's books, 'Psalterium glossatum' (A. iii. 7), is exhibited in the same case, showing its original binding, of contemporary date. On the upper side are horsemen, and an old woman playing the harp. On the lower side are decorations of the Greek honey-suckle ornament.

'Matthæus glossatus' (A. iv. 10) contains on the first leaf a skilfully executed full-page pen drawing of Christ in the act of benediction, with a book in his left hand. In the corners are emblems of the Evangelists, represented as human figures, with the different heads.

Other fine MSS. of the 13th to 15th centuries are exhibited in the cases, notably, in the Dormitory, a copy of 'Andreas super sextum librum Decretalium,' &c. (C. i. 14), containing on nearly every page numbers of boldly illuminated English coats of arms; and a Bible (A. iv. 30), so characteristic of the 13th century, written in the minutest hand, with initials $\frac{3}{8}$ in. square, perfectly executed, on the finest vellum, scarcely thicker than India paper. There are evidences in the Calendar at the beginning of this book that it was written for the Dominicans of Besançon, between the years 1235 and 1253.

It was presented to the Charterhouse at Witham, in Somerset, by William Loryng, and afterwards was in the possession of Richard Winwood, 1655. Henry Bland, Dean of Durham, 1728-1746, presented it to the Cathedral Library in 1729.

'Psalterium glossatum' (A. ii. 10), in the Old Library, at the beginning and end of which are some leaves of a late 7th, or early 8th, cent. Gospel book.

A Bible (A. ii. 3) filled with illuminations of extraordinary brilliancy. Particularly interesting is the figure

(f. 2^r) of a monk writing, with the devil below him, and the 'Stem of Jesse' (f. 340^r).

In the same case is a Bede Roll of the 15th century (B. iv. 48). The roll measures 39 feet in length, consisting of 19 sheets of parchment, sewn together.

Upon the death of John Burnaby, Prior of Durham, 1456-1464, Richard Bell, his successor, entrusted 'a Brief,' commemorative of the virtues of Prior Burnaby, and his predecessor, William of Ebchester (1446-1456), to a 'Breviator,' and commissioned him to travel throughout the kingdom, for the purpose of asking the brethren in other Religious Houses to assist in praying for the souls of the deceased Priors. *He visited 639 Houses, each of which wrote its Title, Order, and Dedication upon the Roll, and pledged itself to pray for the deceased, and in turn requested the monks of Durham to pray for them. The form which they commonly used was "Anima Magistri W. Ebchestre et anima Magistri Johannis Burnby et animae omnium fidelium defunctorum per Dei misericordiam in pace requiescant," to which they usually added the words, "Vestris nostra damus, pro nostris vestra rogamus." ('We offer our prayers for you, we ask yours for us.') One of the few exceptions, the Monastery of S. Paul, at Newenham, Co. Lincolnshire, expresses the same sentiment in different words, "Quod dedimus vestris et vos impendite nostris." ('What we have given for yours, do you also give for ours.')

The illuminated portion, 3 feet in length, is earlier in date than the roll itself. It was sewn on to the roll and had doubtless served the same purpose on previous occasions.

* The licence was for 2 years. The Houses visited were not confined to the Benedictine Order.

Et uocabunt eos populus
 habens alios pro dominis suis
 et non desinunt querere
 querere & non desinunt:

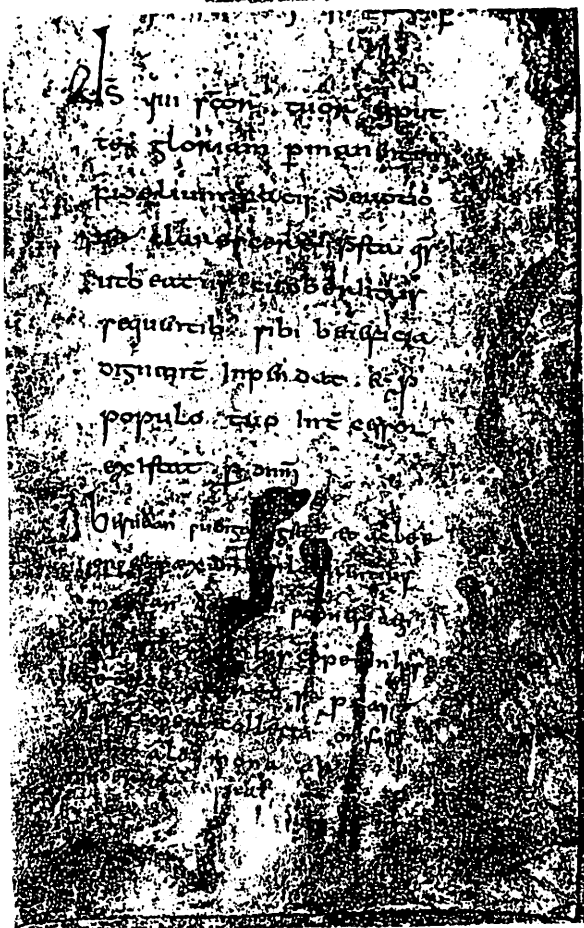
CANTICA INNOVATIVE!



11th Cent.

(B. 111. 32. f.56.)

See page 27.



THE DURHAM "RITUALE."

10th Cent.

Collect, with Anglo-Saxon 'legend' below.

(A. IV. 19. f.167.)

See page 27.

It depicts—

- (1) the soul of the deceased Prior ascending;
- (2) the Prior on his death-bed, surrounded by monks with holy water sprinklers;
- (3) the burial of the Prior.

The Burnaby Roll has been printed by the Surtees Society, Vol. 31. 1856. (xix. E.1.). Similar Rolls are preserved in 'the Treasury.'

Of the few Liturgical books remaining in the Library the two earliest are

1. * 'Rituale Ecclesiae Dunelmensis,' with an interlinear Saxon Translation, of the 10th century (A. iv. 19).

In a note near the end of the book is written in Saxon, † "In South Woodgate, at Aclea, in Wessex, on Lawrence's Mass-day, on the Wednesday, and in the tent of Bishop Elfsig, Aldred the provost (the writer of the Saxon gloss in the Lindisfarne Gospels), wrote these four Collects, on the fifth night of the moon, before the hour of Unden" (i.e., 9 a.m.).

2. 'Hymnarium,' with interlinear Saxon version (B iii. 32), a MS. of the 11th century.

Fo. 56 contains two bishops enthroned; below, a monk, representing, probably, Africus, the author of a Latin grammar written in Anglo-Saxon, which is bound in the same volume, and probably the author also of the Saxon version of the Hymnarium.

* This book was printed by the Surtees Society. Vol. 10., 1840. (xix., E.25.).

It is being re-edited by Prof. Lindelöf, of Helsingfors, Finland, and Mr. C. Hamilton Thompson, and will shortly be issued by the Surtees Society.

† Cf. Printed ed. of 'Rituale,' p. 185.

This book has been printed by the Surtees Society, Vol. 23., 1851. (xix. E.22.).

The Library also possesses a Sarum Missale of the early 15th century (A. iii. 32), containing, at the opening of the Canon a full-page Crucifixion, with the Blessed Virgin and S. John, and in the angles emblems of the Evangelists.

A Sarum Breviary of the 15th century (A. iv. 20).

Among the Hunter MSS. two imperfect Manuals of the 15th century (Hunter, MS. 99, 103) and a fragmentary Book of Hours, with obiits of the Akers family (Hunter, MS. 98).

A number of the mediæval MSS. have leaves of music bound at the beginning or end (A. iii. 11, A. iv. 6, A. iv. 23, B. iii. 12, C. i. 8, C. i. 20, C. iii. 12), but only one strictly musical book is preserved among them, 'Antiphonarii Pars' (B. iii. 11*) a MS. of the 11th century, containing the Temporale and part of the Sanctorale.

A reproduction in facsimile of this MS. with a brief introduction by Dr. W. H. Frere, was published by the Plainsong and Mediæval Music Society in 1923 (xxxvi. J. 37).

Of MSS. not catalogued by Rudd, there are a Sacrist's Rental, 1329-1380; House Steward's Accounts, 1530-1533; and two Episcopal Registers, *Thomas de Hatfield, 1350-1380, and Thomas de Langley, 1406-1437.

* This Register is being edited by Mr. A. J. Williams, and will shortly be published by the Surtees Society.

2. POST-REFORMATION.

(i.) *Music.*

The Library possesses a very fine set of Choir-books. (MS. Mus. E. 4-11) [1 Contra Ten. Dec. and Bass Dec. wanting], eight large folio volumes, written, with diamond-headed notes, in a noble 17th century hand. Spaces are left for illuminated initials, but these were never filled in.

The volumes measure 20 x 12 inches, and are in their original covers, now repaired.

They contain Præces, Psalms and Full Services by Parsons, Shepperd, Mundy, Bird, Giles, and Morley, and Præces and Psalms by Edward and William Smith, who were organists of Durham in the years 1588-1598 and 1609-1611 respectively.

The latest item is a Magnificat and Nunc Dimittis by Adrian Batten (1590-1637?).

These books are with some slight exceptions the only existing authority for Bird's 'Great Service,' recently published in Vol. II. of the Carnegie Edition of Tudor Church Music.

In addition to these there are 36 volumes of small folio size, voice (MS. Mus. C. 1-25) and organ (MS. Mus. A. 1-9, B. 1) books, written for the most part in the latter half of the 17th century, with later additions. The majority of these books are in their original covers, which have lately been repaired; as also have the MSS. themselves, many of the pages being found in such a dilapidated and frail condition that they were difficult to handle without damage. Most of the books belonged to the Cathedral Choristers and Organist, and were in general use in the daily Services until about the year 1884, when they were replaced by later MS. and printed

copies. They were transferred to the Organ Loft, where they remained till about 1908, when they were removed to the Library, together with a number of later MS. part books.

Transcripts of some of the lesser-known Anthems were made from time to time by Dr. Philip Armes, Organist of Durham, 1862-1907, for use in the Choir. More recently, transcripts and collations of Anthems and Services have been made by the Editors of the Carnegie Edition of Tudor Church Music.

One of the quarto volumes, a Tenor part (C. 11), was the private copy of two successive Deans of Durham, John Sudbury (1662-1684) and Denis Granville (1684-1691), and has on the fly leaf their signatures—'Denis Grenvell,' 'John Sudbury, his book.'

Two other volumes of the same date, both Tenor parts, are now in the British Museum (Add. 30478, 30479). One of these appears to have belonged in 1664 to George Davenport, Chaplain to Bishop Cosin, and the other to the well-known Prebendary, Isaac Basire (1643-1676). On the cover is stamped "Preb. vii. [*i.e.* 7th Stall], I[saac] B[asire] MDCLXX."

In the quarto volumes, sundry notes appear, indicating the dates at which they were written, such as "writt by John White, 1679" (C. 17, inside back cover); 'Alexand[er] Shaw (Organist of Durham, 1677-1681) prick^d this service, Aug. 23, 1671' (C. 13^r, p. 12); 'J. M., May 21 [16]93' (C. 7, p. 401); 'Dec. 21, 1700. Thus far paid, Jo. Milner' (C. 7, p. 414). (John Milner was Precentor of Durham, 1697-1705).

In other places, the date and year only are given, as 'Aug. 22, 1671' (C. 11^r, p. 150), 'Dec. 21, 1700' (C. 7, p. 414), '1675' (C. 11, p. 171), '1639' (A. 2, p. 162),

'1681' (A. 2, p. 46), 'John Foster, Chorister of Durham, 1638' (Organist of Durham, 1661-1677) (A. 5, p. 224); 'June the 19th, 1671' (C. 13, p. 17).

On the fly leaf of one book (C. 15, p. 221) a list of choristers in 1798 is written.

For 1798.

| | |
|----------------------|------------|
| Jack Smith, 1st, | 1786-1800. |
| Gordy Anderson, 2nd, | 1790- 99. |
| Joseph Bland, 3rd, | 1794-1800. |
| Home Smith, 4th, | 1795-1801. |
| Jack Jackson, 5th, | 1795-1803. |
| Cudy Sewell, 6th, | 1797-1801. |
| Will Palmer, 7th, | 1796-1802. |
| Davy Bell, 8th, | 1797-1805. |
| Jack Twaits, 9th, | 1797-1803. |
| Tom Smith, 10th, | 1797-1806. |

Some amusing notes and comments on persons and compositions have been scribbled in the volumes, presumably by chorister boys, such as: 'Old grunting *Acton, O bad Acton' (C. 12, p. 15); 'Acton we see in human shape, mutch like a munkey or an ape, 1796' (C. 12, p. 161); 'Shocking, intolerable, not to be borne with. May I never here the[e] more—past bearing, shocking' (C. 15, p. 89); '1789—sad stuff' (C. 12, p. 273); 'George Anderson [a chorister] chump' (C. 12, p. 82); 'Mr. Hilton's Magnified Cat' [Magnificat] (C. 12, p. 153).

This collection of Anthems and Services by 16th and 17th century English Composers, many of them extremely rare, and in a few instances unique, is especially valuable for musical reference. Apart from historical interest, the beauty of the writing, and the binding of the books are remarkable.

A Catalogue and Shelf-list, in MS., has been made of the early volumes. The rest of the collection, consisting of

* Thomas Acton was a Lay Clerk, 1782.

some 80 volumes of 18th and early 19th century MS. copies of Services and Anthems formerly used in the Choir, has not yet been catalogued.

(ii.) *Hunter MSS.*

This collection of some 150 volumes was purchased by the Dean and Chapter, in 1757, from the executors of *Dr. Christopher Hunter for £42.

The collection includes a few (15 or 16) but valuable books of pre-Reformation date, among them one of the most interesting books in the Library (Hunter, MS. 100), a miscellaneous volume of early 12th century, containing 22 items.

(1) a Calendar with most delicate and graceful pen drawings of the Signs of the Zodiac in the margin of each month.

(14) 'Excerpta de Ven. Bædæ libro de temporibus,' with pen drawings of the constellations.

(19) An alphabetical Herbarium, giving the Latin and English names of 315 plants and fruits in the 11th century.

At the end of the book (ff. 119 and 120) are some curious drawings of the 'Actual Cautery,' where the Surgeon is applying to the patient the hot iron which the servant below hands up to him from the fire.

A detailed description of this volume, in MS., by Mr. J. P. Gilson, Keeper of the MSS., British Museum, can be consulted in the Library (Hunter, MS. 100^a).

Two 15th century Manuals (Hunter 99, 103), and a fragmentary Book of Hours (Hunter 98).

A Life of St. Cuthbert, in Saxon (Hunter, 44¹⁰).

* For Memoir of Dr. Hunter *vide* Surtees: History of Durham, Vol. II., pp. 287, 8. (xix. J. 3.)

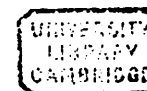


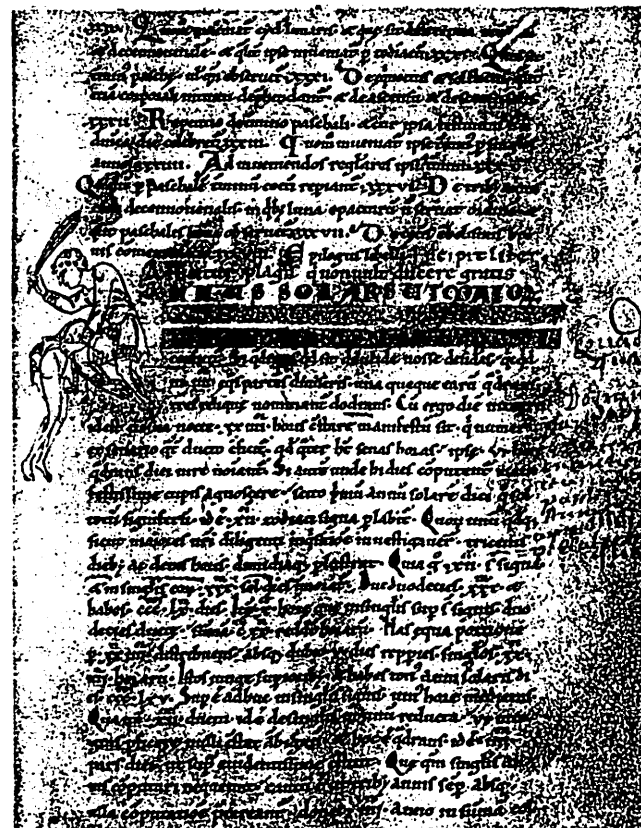
PATIENT BEING "BRANDED" BY MEDIEVAL SURGEON.

Early 12th Cent.

(Hunter Ms. 100. f.122.)

See page 32.





"AFFICITUR PLAGIS QUI NON VULT DISCERE GRATIS."

Early 12th Cent.

(Hunter Ms. 100, f. 52.)

See page 32.

*Reginald's 'Libellus de admirandis Beati Cuthberti virtutibus' (Hunter 101), written about the year 1165, and dedicated to Ætheldred, Abbot of Rievaulx.

A fragmentary Old Testament (Judges—end of Minor Prophets), and Apocrypha (Hunter 151), early 14th century—badly mutilated.

An Ecclesiastical History (Hunter 152), early 15th century—without a title.

A Miscellaneous Volume of Tracts (Hunter 30), 14th century.

'Augustine de Caritate' (Hunter 57)—12th century—belonging formerly to the Priory of Hexham.

'Liber S^{an} Andr' de Hextildesham.'

A Miscellaneous volume (Hunter 58), chiefly of extracts from the Fathers—14th century.

'Contra Conclusiones Reginaldi Pecokke Cistercensis' (Hunter 59)—15th century—attributed by Dr. Hunter to Joh. Bury or Joh. Milvertonus.

An Anonymous Treatise on Oratory—(on paper)—(Hunter 67¹⁰), 15th century.

'De sacris concionibus formandis compendaria formula Johannis Hepini' (Hunter 67¹¹)—in same hand as above.

A Collection of Precedents for Royal Writs, &c., during the 14th century (Hunter 97).

A Collection of Homilies (Hunter 102)—imperfect at beginning and end—14th century?

Ludovici Lazareii Liber, de Apparatu Patavini Hastiludii, ad Johannem Chetvorth....Archidiaconum Linchoniensem....(1464-1471) (Hunter 123).

Apart from these pre-Reformation MSS., the books chiefly consist of:—

Transcripts from original documents made by Dr.

* Surtees Society : Vol. I., 1835 (xix. E. 8).

Hunter in preparation for a volume entitled 'Antiquitates Parochiales Dioc. Dunelm.,' which he proposed to publish by subscription.

Miscellaneous documents relating to the history of the Diocese and Cathedral of Durham, including a copy of Bishop Pudsey's Charter to the City of Durham (28'), and of his Survey of the County, commonly called the Boldon Buke (1'), and of Hatfield's Survey of the See of Durham (1').

Two early copies of 'The Rites' (44¹⁰; 45¹⁰).

Two early copies of Hegg's 'S. Cuthbert' (44¹; 44¹).

Articles of Episcopal Visitations of Bishops Tunstall (1559), James, Neile, Morton, Cosin and Crewe (67, 11⁴⁰, 77, 78, 94, 138).

King Charles I.'s Letter to the Dean and Chapter, 2 June, 1633 (132^{*4}).

'Erectio et Fundatio Episcopatus Dunelm.,' by Queen Mary (32, p. 271).

'Erectio seu Fundatio et Dotatio Eccles. Cuth. Dunelm.' by Henry VIII. (32, pp. 307-318).

Copy of the Charter granted by the Lord Protector (Cromwell) for Erecting a Colledge at Durham, 1657, (47¹,²), and a draft of the proposed Statutes, written in a contemporary hand.

Names of Bishops buried in the Chapter House and in the Abbey Church (45¹⁰,¹¹), with their Epitaphs (22¹⁰,¹¹).

Names of Officers of y^e Household to y^e Lord Prior at the tyme of y^e dissolution of y^e Abbey (45¹⁰).

A Life of Sir Thomas More, never published (54).

Two copies of 'Leicester's Commonwealth,' by Sir Anthony Brown, 1584 (55; 76⁵).

A Collection of Latin Forms used by the Church of Rome, written at the beginning of the 17th century (117).

Two early Plays, 'Zetotypus' (76⁵) and 'The Wizard; a play by Simon Baylie. The scene London' (77).

About a dozen Common-Place Books of Canons, Minor Canons, &c., mostly of the 17th century (19, 27⁵, 31, 33, 74, 75, 116, 119, 123, 125, 131, 132, 136).

Numerous original Papers and Letters connected with Durham clergy and laymen, dating from 1567-1714 (7, 8, 13).

A volume of original Letters, Wills, &c., lettered "Sir John Sudbury—Archdeacons, &c.," dating from 1628-1701 (12), with one dated 8 Nov., 1545 (12¹⁰⁰).

About 30 volumes relating to Dr. Isaac Basire (Preb. of Durham, 1643-1676), containing Letters, Tracts, including one on Rhetoric, written in 1621, at the age of 13 (71); Itineraries of Journeys, a Common Place Book (136), an Arabic Grammar (142), a Dispensation for Absence granted by King Charles II., 13 Dec., 1667 (11¹⁰⁰) (9, 10, 11, 12, 13, 35, 84-89, 90-94, 124⁵, 133-135, 137-141).

A volume of original Letters and Papers labelled "Deane Granville" (Dean of Durham, 1684-1691), dating from 1674-1687 (36).

Various papers relating to *Peter Smart, Prebendary of Durham (1609-1652 ?), famous for his Sermon preached in the Cathedral, July 7, 1628, accusing Cosin, then a Prebendary, of introducing, with the connivance of the Dean, popish ritual and ceremonies into the Cathedral.†

* *Vide* D. N. B. *Sub.* Smart, Peter.

† At the end of the Sermon is printed 'A briefe, but true historical Narration of some notorious Acts and Speeches of Mr. John Cosens.' Among the charges brought were the following:—

'This Cosens hath set up 50 glittering Angels round about the quire of Durham Church, in long scarlet gownes, with golden wings and gilded heads.

This sermon, two copies of which, dated 1628 and 1640, are in the Library, led to the suspension of Smart and the sequestration of his prebend; though he later on recovered it (11^{45-54, 55, 57}; 11⁸⁰; 13¹⁰).

Copies of Wills, including those of Peter Smart, 1632 (11³⁰), Bishop Cosin, 1672 (9²⁹⁴), Dean Sudbury, 1683 12⁴⁷), with a 'List of Gentlemen who had Scarves and Gloves at Dean Sudbury's Funeral,' (12⁴⁰), and others (12^{100, 100, 102, 103}).

Various Letters, Articles of Visitations, &c., of John Cosin, Bishop of Durham, 1660-1672, many of them in his own handwriting (11⁷⁸⁻¹¹¹), including 'Chronologia ab creatione Mundi ad A.D. 1575' (46¹¹).

'Bellarmini Controversia prima de Summo Pontifice,' and other theological tracts (60).

'Papers, Letters, &c., upon the subject of a dispute between Bishop Cosin and the Gentry of the County, relative to the representation of the County and City of Durham in Parliament' (24).

'Historia adventûs Regis Caroli primi ad Ecclesiam Dunelm. a Joh. Cosin, ejusdem Eccles. Præbend. con-scripta' (132^{*10}).

'Bishop Cosin's †Inscription over the Tomb of the Venerable Bede' (22²³; 13¹⁰).

'On Candlemas Day, Mr. Cosens busied himself from two of the clocke in the afternoon till foure, in climbing long ladders to sticke up wax candles in the said Cathedrall Church. The number of all the candles burnt that evening was 220, beside 16 Torches.'

'Hee chaunts with Organs, Shackbuts, and Cornets, which yield an hydeous noyse.'

'He hath brought divers old Copes which have been used in May-games heretofore, one of them having the picture of the Trinitie embroydered upon it, and these Copes hee would enjoyne the Præbends constantly to weare.'

† Two copies, in Cosin's handwriting (?). The epitaph, written on vellum, hung on the wall near Bede's tomb (Rites, 1767 ed., p. 49), but it is not there now. It is printed in J. Smith's *Hist. Eccles. Bedæ*, 1722, p. 823 (E. VI., 2). Cf. *Rites*, p. 235 and p. 46, where the 'Notice' should be to Bede's Altar, and not to 'Sir George Wheler and his Monument.'

Book of Rates for the County of Durham (22²⁰).

'Bishop Cosin's Charter granted to the Litsters and Dyers of the city of Durham, 16 Nov., 1664' (28⁴).

'A Declaration of the Ancient Catholic Faith and Doctrine of the Fathers, concerning the Reall Presence, &c.' (95); and others (69, 11, 27¹⁴, 23).

In addition to these writings of Bishop Cosin, there are two other volumes in his handwriting, in the catalogue of Pre-Reformation MSS.: 'Cosin's MS. Sermons. Ex dono Geo. Smith, A.D. 1740' (A. iv. 31); and 'Bibliotheca Ecclesiæ Cathedralis Dunelm. instaurata A.D. MDCXXXVIII. Memoria et Registrum Eorum qui donaria sua contulerunt' (A. iv. 32). This latter volume is in the MS. Show-case in the Dormitory. Opposite the title-page is a large coloured drawing, by Cosin, of the arms of the Cathedral of Durham. Lists of later gifts to the Library are added by succeeding Librarians.

There are about a dozen volumes in Dr. Hunter's own handwriting, including:

'A volume upon Medical Subjects' (78).

'A collection of Medical Receipts, compiled in the beginning of the 17th century, and continued down to 1700' (79).

'Adversaria Medicamentorum Simplicium, 1701,' a medical Common-Place Book (119).

'Medical and Chemical Notes' (120).

'Poems, Addresses, &c.' (121).

'Memoranda of the Habitats of Plants, &c., in the Northern Counties' (122).

'A Collection of Medical Receipts made in the year 1640, &c.' (127).

'A Collection of Medical Cases made after the year 1700' (128), and a Miscellaneous Volume (132^{*}) and

Extracts (66^a,¹¹) ; and 'A little Treatise compendiously declaring the first originall of the Episcopal See of Durham....interleaved with extracts from original documents,' by Dr. Hunter (144). [C/. Allan MSS., Fol. 8^a, and C. iv. 14.]

One other specially interesting item of the collection is a bundle of loose papers, consisting of Library Accounts, Lists of Books bequeathed to the Library, Letters from Thomas Rudd to Robert Pigot, his successor, concerning his Catalogue of MSS., and Hunter's List of his own Books, purchased by the Dean and Chapter from the Executors of Dr. Hunter, &c. (143).

This collection of MSS. is catalogued and indexed by James Raine in the Appendix to Rudd's Catalogue, pp. 324-418.

(iii.) *Sharp MSS.*

The collection of MSS., about 160 volumes, formerly belonging to *Sir Cuthbert Sharp, was purchased and presented to the Dean and Chapter by Bishop Maltby (1836-1856) in 1851.

It consists largely of Durham and Northumberland Pedigrees, of which there are 11 volumes, alphabetically arranged.

Extracts from Parish Registers in the dioceses of Durham and Newcastle, 20 volumes.

Copies of Wills from originals at Durham, 1500-1800, 10 volumes.

* Born at Sunderland, 1781. Settled at Hartlepool, and devoted himself to the study of local antiquities. Knighted 1816. Author of 'History of Hartlepool,' 1816. 2nd ed., 1851. Assisted Surtees in compiling local genealogies. His contributions to 'History of Durham' are distinguished by initials 'C. S.' surmounted by a rose. His other works include 'Memorials of the Rebellion of 1569,' based on the Bowes MSS.; 'Excerpta Memorabilia Registris Parochialibus Com. Pal. Dunelm.,' in three parts, 1819, 1825, 1841; 'The Worme of Lambton,' a legend, 1830.

A Copy of Surtees' History of Durham interleaved, *with additions* (1-7).

Hutchinson's History of Durham; George Allan's Copy (8-10).

Nicholson and Burn's History of Cumberland and Westmorland, with additions (151, 152).

Histories of various Towns in the County of Durham—Hartlepool, Darlington, Barnard Castle, Sunderland.

Family Histories of Hilton, Lambton, Percy, Tempest and Vane.

Transcripts of Epitaphs and Monumental Inscriptions, 7 volumes.

Miscellaneous Genealogical and Armorial Collections, 11 volumes.

Durham Election Records, 11 volumes.

MSS. formerly belonging to Thomas Randall, 13 volumes.

Original Letters of Ralph Spearman (71) and a Copy of Spearman's Enquiry, 1729, with additions (72).

A volume entitled 'Camden's Gifts,' containing 300 Coats of Arms, granted by William Camden (1551-1623), emblazoned in their proper colours (84).

Raine's 'North Durham.' Part I.—the only part published (91).

A volume of Allan Tracts, printed by George Allan at his private press in Darlington, with additions (137).

And a volume of Durham Autographs (159).

There is a complete and detailed Catalogue, in MS., of the collection, by Canon Greenwell.

(iv.) *Randall MSS.*

The Randall MSS., of which there are 14 volumes in the Library, belonged originally to the Rev. Thomas Randall, who was appointed, about the year 1745.

Second Master of Durham School, and in 1761 succeeded the Rev. Richard Dongworth as Head Master.

In 1768 he resigned the Head Mastership, and the living of Whitworth which he had held since 1760, upon being presented to the Vicarage of Ellingham, in Northumberland. He died 25 October, 1774.

He bequeathed his MSS., relating to the Antiquities of Durham and Northumberland, and many of his printed books, to Mr. George Allan, of Darlington. These were used freely by Mr. William Hutchinson in the preparation of his *History of Durham*, published in 3 vols. in 1785 (xix. H. 12-14). After the death of George Allan, sen., they came into the possession of George Allan, jun., his son, who sold them in 1823, together with the topographical MSS. of his father, to the Dean and Chapter for £150. There are at least a dozen volumes which belonged to Dr. Randall among the Sharp MSS. (Sharp MSS., 48-58).

The MSS. are catalogued in the Appendix to Rudd, pp. 419-422.

(v.) *Allan MSS.*

This collection of some 22 volumes, purchased by the Dean and Chapter in 1823 from George Allan, jun., consists of miscellaneous extracts and transcripts relating chiefly to the history of the County and Diocese of Durham, together with a volume of pedigrees of Durham families (Allan MS. 4), and a copy of Dugdale's *Visitation*, 1665-1666, transcribed by *George Allan in 1796, con-

* George Allan, antiquary and topographer, born at Darlington, 1736. Practised as an attorney at Darlington. Acquired various collections of MSS., Gyll's, Hunter's, Mann's, Hodgson's, Swainston's. Rev. Thomas Randall bequeathed to him in 1779 twenty MS. volumes of collections relating to the counties of Durham and Northumberland. To these he added charters, transcripts of visitations, legal and genealogical records, &c. Hutchinson's *History of Durham* was under-

taining nearly 500 pedigrees of Yorkshire families (Allan MS. 5), and an edition of 'The Lives of the Bishops of Durham, &c., 1603' (Allan MS. 83), which Raine thought to be an earlier copy than MS. C. iv. 14; and 5 volumes entitled 'Collectanea Dunelmensia' (Allan MSS. 10-14), containing Parochial Collections arranged in alphabetical order, and 'many short Tracts and single sheets of Records and other documents, printed by George Allan, not hitherto noticed in any account of the works issued from his private press, at Darlington.'

A Catalogue of Mr. Spearman's MSS. relating to the antiquities of the County of Durham (Allan MS. 16*), and a copy of 'Spearman's Enquiry,' printed 1729, and the 'County of Durham' from the *Magna Britannia* (Allan MS. 17), interleaved and copiously illustrated with historical and genealogical notes by Thomas Gyll, Temporal Chancellor of the Bishoprick of Durham.

The books are catalogued in the Appendix to Rudd, pp. 423-431.

(vi.) *Longstaffe MSS.*

There is a large collection of loose MS. and printed papers which formerly belonged to *Mr. W. H. D. Longstaffe. These have not yet been catalogued or indexed.

taken at his instigation, and the chief material was furnished by Allan from five MS. volumes previously arranged and digested. F.S.A., 1744. About 1768 Allan set up a private printing press at the Grange, Darlington, and produced many valuable antiquarian and historical books and pamphlets, including 'Foundation Charter of the Cathedral Church at Durham, 1541.' 'Collections relating to the Hospital of Greatham from 1272,' 1770; 'Collections relating to Sherburn Hospital from 1181,' 1771; 'The Legend of S. Cuthbert, by Robert Hegg, 1626,' 1777; 'Origin and Succession of the Bishops of Durham,' 1779; and many others. Retired from practice 1790, and died suddenly 1800. *Vide D.N.B. sub Allan, George (1736-1800.)*

* F.S.A. Born at Norton, 1826. Town Clerk of Gateshead. Vice-President of the Surtees Society. Co-founder of the Architect. and Archæolog. So. of Durham and Northumberland. Died 4 February,

They contain much valuable material, mainly topographical and numismatic, relating to the County of Durham.

(vii.) *Miscellaneous.*

In the monastic MSS. Closet there are a few post-Reformation MSS. of special interest, including 10 volumes of Statutes of Colleges in Oxford and Cambridge and of Cathedrals (C. iv. 34-43) which belonged to Thomas Dampier, Dean of Durham, 1774-1777, and were purchased by the Dean and Chapter from Mr. Hogg, Sub-Treasurer, for £25. (*Vide* Appendix to Rudd, pp. 309-323).

A copy of the Statutes, &c., of Durham Cathedral (C. iv. 33), including the 'Fundatio et Dotatio' by Henry VIII., but not his Statutes, and the 'Statuta et Ordinationes Ecclesiae Cathedralis Christi et beate Marie Virginis Dunelm.' of Philip and Mary, and the Charta de Inspeximus of both Elizabeth and Mary. This copy of the Statutes, probably the earliest extant, belonged in the first instance to Tobias Matthew, Dean of Durham, 1583-1595, Bishop, 1595-1606.

A volume of Bishop Cosin's Sermons (A. iv. 31), and his 'Bibliotheca Eccles. Cath. Dunelm. instaurata, 1628 (A. iv. 32),' and a copy in his handwriting of the 'Resignatio et traditio monasterii in manus Regis Henrici VIII.,' his 'State of the Bishopric,' 1662, and a Letter from Lord Crewe to the Dean of Durham, dated 1715. desiring his clergy to preach up loyalty to King George, and stir up their congregations to a detestation of Popery and Rebellion.

1898. A frequent contributor to *Archæologia Æliana*. Editor of four Surtees Society volumes. Author of 'Richmondshire: Its ancient Lords and Edifices,' 1852. 'History of the Parish of Darlington,' 1854. 'The most eminent all-round antiquary of which the Newcastle Society can boast.' *Vide* *Archæolog. Æliana*, 3rd Ser., Vol. X., pp. 229-235.

The original copy, in his own handwriting, of Thomas Rudd's Catalogue of Durham MSS. (*cf.* pp. 65, 66).

James Raine's 'S. Cuthbert,' 1848, interleaved with additions and notes in Raine's handwriting.

William Hutchinson's History of Durham, 1785, in five parts, with additional notes in MS. Part V. ends at Vol. III., p. 264.

Peter Smart's Latin poem, beginning 'Enarrabo quibus'; and 'Cantus Epithalamicus'—the latter a MS. copy in Dean Kitchin's handwriting.

Dean Comber's (1691-1699) Church Catechism, printed 1662, with MS. notes; his 'Catalogus librorum meorum; two volumes of Sermons, 1677-1692; and 'The History of My Life': collected A.D. 1695-1696.

CHAPTER III.

PRINTED BOOKS.

Incunabula—1501-1640—Sealed Prayer Book, 1662—Music—Later.

(i.) *Incunabula.*

THE Library, for its size, is rich in Incunabula, of which it possesses 70.

Germany 20, including :

- 1 Augustine : De Civitate Dei. P. Schöffer de Gerusheyn (1473).
- 1 a—f N. de Lyra : Opera, 6 vols. Printer of Henricus Ariminensis (1468-77).
- 5 De Voragine : Legenda Aurea. Ulrich Zell (1483).
- 8 Augustine : De Disciplina Christiana. Barthol. de Unckel (1475-84).
- 14 a,b Bible, in German, 2 vols. (coloured illustrs.). Ant. Koburger (1483).

Italy 28, including :

- 17 Livy : Decades. Vindelimus de Spira (1470).
- 18 Strabo : Geographia. Vindelinus de Spira (1472).
- 19 Tacitus : Historia Augusta, &c. Johannes de Spira (1469 ?).
- 20 a,b Panormitanus : Decretalia, Vols. v. and vi. Nich. Jenson (1477).
- 21 Herodotus : Historiae. Jacobus Rubens (before 1474).
- 36 Suetonius : Vitae Caesarum. Benedictus Hectoris Faelii (1493).
- 37 a,b Biblia Latina, 2 vols. Matthias of Olmütz (1476).

Printed Books.

45

Switzerland 3.

- 43 Panormitanus : Decretalia. Johannes de Amerbach (1488).
- 44 Augustine : Psalm. Explanatio. Johannes de Amerbach (1489).
- 45 Augustine : Super Johannem Expositio. Johannes de Amerbach (1478-98).

France 4.

- 46 de Voragine : Legenda Aurea. Gering, Cranz and Friburger (1475).
- 47 Justinian : Institutiones. Gering and Bert. Rembolt (1499).
- 47A. H. Bouhic : Distinctiones IV. and V. Joannes Sibertus (1498).
- 47B. Lyndwoode : Constitutiones. Andreas Bocardus —Paris (1501).

Low Countries 9, including :

- 50-52 Cicero : De Amicitia.
(In one volume) : De Officiis.
Paradoxa. Johannes de Westfalia (1483).

- 54 Aristotle : Ethics. Conradus Braem (1476).

England 6.

- 57 Ghostly Matters. William CAXTON (1490).
- 58 Vitae Patrum Sanctorum. Wynken de Worde (1495).
- 59 Myrour of Concolacyon : Wynken de Worde (? 1496).
- 60 Memorare Novissima : Wynken de Worde. (? 1496).
- 61 Alexander Aphrodisiensis : Aristotelis de Animâ. Theod. Rood de Colonia (1481).
- 62 Lyndewoode : Constit. Provinciales. Theod. Rood de Colonia (1483-6 ?).

There is in the Library a complete list of Incunabula, made by Mr. E. V. Stocks, Librarian of Durham University Library, arranged by Countries, Towns and Printers.

(ii.) 1501-1640.

There is also a list by Mr. Stocks of Printed Books-1501-1600 (481), and of English Printed Books, 1601-1640 (197), arranged chronologically.

Of the books before 1601, 7 are not in the British Museum, and 19 are not in Panzer 'Annales Typographici,' and of the books from 1601-1640, 27 are not in the British Museum.

Included in the earliest books are :—

- MS. Closet. Beda : De Sex aetatibus. J. de Tridino—Venice (1505).
 H. iii. 31. Boethius : De Consolatione. J. Mace—Rouen (c. 1505).
 B. v. 63 (3). Carben, Victor de : Propugnaculum Fidei—Cologne (1514).
 E. iv. 46. Capgrave : Nova Legenda Sanctorum. Wynk. de Worde—London (1516).
 H. iii. 5. Tonstall : De Arte Supputandi. Rich. Pynson—London (1522).
 P. v. 4. Rupertus : Commentarii, &c. Fr. Birckmann—Cologne (1526).
 N. xiii. 5. Wakefeld : Kotser....conjugium. T. Berthelet—London (1528).
 G. v. 19. Brevium Registrum. W. Rastell—London (1531).
 O. x. 14 (1). Juvenius : Historia Evangelica. [Joannes Graphaeus — Antwerp.] Sold by R. Oliver at Ipswich (1534).
 B. ii. 1. Coverdale's Bible. [Froschover—Zurich] (1535 ?). [In Case, Plan No. 13.]

- B. i. 30. Cranmer's Bible. ? E. Whitchurche—London (1541).
 B. iv. 41. Matthew's Bible. T. Raynolde and W. Hyll—London (1549).
 Q. ii. 5. Coverdale's Bible. [C. Froschover—Zurich.] (1550).
 K. ii. 23. Cranmer : Answer to (Gardiner). R. Wolfe—London (1551).
 B. iii. 51. Whittingham : New Testament. Conrad Badius—Geneva (1557). [In Case, Plan No. 13.]
 E. i. B. 6. Bale : English Votaries. [John Tisdal—London] (1560).
 B. iv. 36. } Bishop's Bible : R. Jugge—London (1572).
 B. vi. 1. } *Two copies.*
 B. iii. 31. Bible in Hebrew. C. Plantin—Antwerp. Cover embroidered by Arabella Stuart (1573). [In Case, Plan No. 13].
 Mus. B. ii. (2). Thomas Morley : Introduction to Practical Music. Peter Short—London (1597).
 B. iii. 23 (2). Sternhold and Hopkins : Psalms in metre. J. Windel—London (1598).
 MS. Closet. Peter Smart : Sermon at Durham Cathedral (7 July, 1628).
 MS. Closet. Peter Smart : Short Treatise on Altars (1629).
 MS. Closet. Book of Common Prayer, 2 copies. R. Barker and J. Bell—London (1630).
 Q. ii. 8. Bible in English. R. Barker—London (1640).
 Hunter MSS. Closet. Crown Receipts and Payments in Northumberland and Durham (1622-1629).

(iii.) *The Sealed Book of Common Prayer, 1662.*

One other book, of special interest, though of later date, must be mentioned.

This is one of the few copies extant of the Book of Common Prayer, signed and sealed by the Commissioners with the Great Seal of England, Charles II (perfect) and the Letters Patent, 14 Charles II., Jan. 5, 1662-3. attached to it.

The following is an *extract from the Letters Patent :—

" It is among other things enacted That to the end †true and perfect Copies of the said Act and the Booke thereunto annexed might bee safely kept and perpetually preserved. And for the avoyding of all disputes for the tyme to come the respective Deanes and Chapters of every Cathedrall or Collegiate Church within England and Wales should at their proper costs and charges before the five and twentieth day of December one thousand sixe hundred sixty-two obtaine under the Great Seale of England a true and perfect printed Copy of the said Act and of the said Booke annexed thereunto to bee by the said Deanes and Chapters and their successors kept and preserved in safety for ever and to be alsoe produced and showed forth in any Court of Record as often as they shall bee thereunto lawfully required. . . ."

This book is in the MS. Show-case [Plan, No. 21.] in the Old Library.

(iv.) *Music.*

A collection of early printed Music and books upon Music, made by †Philip Falle. Canon of Durham,

* *Vide* 'An Introduction to the 'Revision of the B.C.P.' pp. 510-526. Parker, Oxford, 1877, (VI. E. 6).

† But notice the misprint, 'uanimitér' for 'unanimitér,' on the very page on which the Commissioners have signed and sealed!

‡ All the books in this Catalogue (wh. at present are in my study here at Shenley) I give and bequeath to be deposited in the Library at Durlham; and should it please God to take me away before I have

1699-1742, and presented by him to the Dean and Chapter, is in the same closet as the Music MSS.

(v.) *Later.*

There are in the Library—Old and New—about 17,500 printed books. Of these about 10,000 are in the Old Library, including those printed before 1640, which have already been mentioned.

In the Dormitory (New Library) are the other 7,000, more modern books and periodicals, which are being regularly added to by the Dean and Chapter.

The principal sections are :—

Theology—1,000.

Church History—400.

General History—2,650.

Art, Architecture and Archæology—950.

Literature—950.

Natural Science and Geography—400.

Encyclopædias and Books of Reference—250.

*Permission to read in the Library and to borrow books is given, at the discretion of the Dean and Chapter, to approved persons applying through the Chapter Clerk.

The Library is open, for inspection, to visitors on Tuesday and Saturday mornings from 11 to 1 o'clock, and at other times by arrangement with the Librarians, or under the supervision of a Cathedral Verger. Visitors shown round by a Verger are charged 6d. each.

the opportunity to send them thither, as I intend, I charge my Executors or Administrators to deliver them for the purpose above mentioned, when at any time demanded in the name of the Dean and Chapter.

Witness my hand this 25th day of June, 1722.

(Signed) Ph. Falle.

Falle died at Shenley, Herts. He had held the Rectory there, together with his Canonry at Durham, from 1709-1742.

* Rules for Borrowers are printed at the end of this book.

CHAPTER IV. BINDINGS.

DURHAM had not only its own Scriptorium but also its own Binding-School, as has been mentioned. (*Vide* pp. 13-16.)

Of the books bound in the Monastery in the 12th century, at least seven are still in the Library, including the Great Bible of Bishop Pudsey in 4 volumes (MS. A. II. 1), and others which he gave to the Church. Many of the stamps used on Pudsey's covers closely resemble contemporary sculpture in the Cathedral. Another book with 12th century Durham binding, 'Leviticus, Numeri Glossati' (MS. A. III. 2), was given to the Church by Robert de Adington.* 'Lib. Sci Cuthbti. de Dunlo. ex dono Magri Robti. de Adigton.' (*Cf.* MS. A. III. 24. 'Ex dono Magri Rob. de Hadingtonâ.')

These, and other Durham bindings, are described in detail in 'Bookbindings and rubbings of bindings in the National Art Library, South Kensington, Part II. Catalogue,' 1894. (XXIX. E. 30.)

Four Durham-bound books, not in the Library, are included in the Catalogue:—

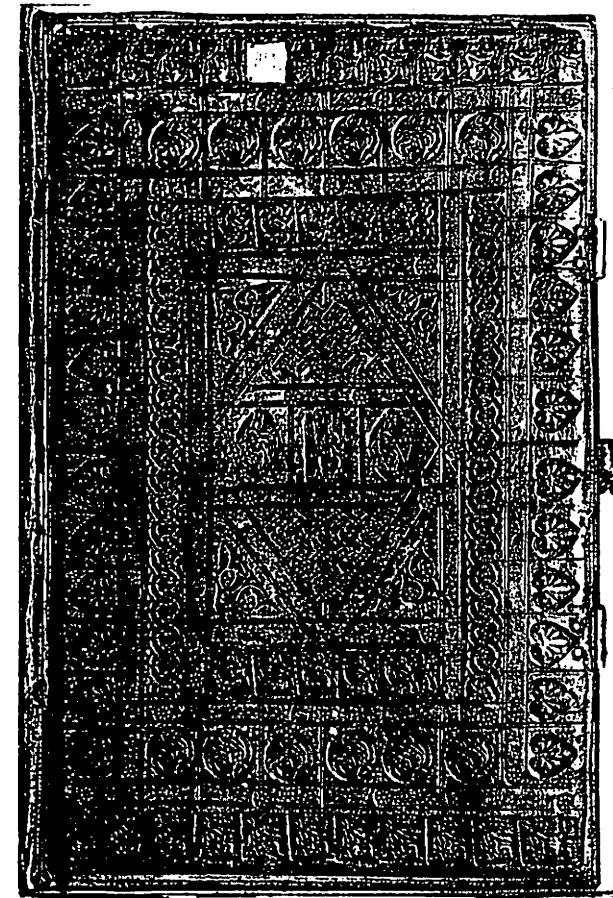
A Manuscript, the Mazarine Library, Paris (20,21).

A Commentary on the Gospels formerly belonging to the Augustinian Abbey of S. Jean du Jond, near Melun, in the diocese of Sens, now in the Library of S. Geneviève, Paris (30,31).

"Dionysius de Caelesti Hierarchia," in the Cathedral Library, Hereford (23).

'Summa super Gratiani Decretum,' formerly in Arch-

* Adington was a witness to the Grant of Muggleswick by Hugh de Pudsey to the Prior and Convent, and to the Charter of the Foundation of the Priory of Lytham, a cell of Durham, c. 1199. *Cf.* Feodarium Priorat. Dunelm. Surtees Soc., Vol. 58, p. 182.



DURHAM BINDING.
12th Cent.
(Ms. A. 111. 17.)

See page 52.

bishop Tenison's Library, now in the British Museum (32, 33).

There may be not a few Durham bindings scattered abroad in other libraries.

Durham also possesses six volumes of 13th and 14th century binding, and four of the 15th century. Three of these were bound in Oxford by Theodore Rood and Thomas Hunte, 1481.

16th century bindings are numerous. A good number are on books presented to the Library by Bishop Tunstall (1530-1559). One of the earliest is 'Matth. Sylvatici Opus Pandectarum,' Venice, 1511 (H. II. 7), which has an autograph note on the flyleaf, 'Sum de libraria Eccle Cath. Dunelm. ex Dono Cuthberti [Tunstall] dunelm. Epi. A^o $\chi\rho i$, 1544.' The same note occurs in 'Dioscorides, De Materia Medica'—Florence, 1518 (H. II. 5); and another 'Budæus de Asse,' Paris, 1514 (G. I. 19), has a similar note on the title-page, 'Sum Tun[talli].'

Another interesting binding of this date, 'Sermones perutiles de Sanctis, Biga salutis intitulate,' Hagenaw, 1516 (P. IV. 3), has on one side the arms of France and England, ensigned with the royal crown. Below two angels supporting a large rose. Above the angels are the sun and moon and two small escucheons with the binder's trade-mark, 'E.G.'. On the other side two angels supporting a large escucheon, bearing the arms of Henry VIII., impaling those of Katharine of Aragon, ensigned with the royal crown.

Cambridge binding is represented by 'N. G.,' 'Nicolai de Gorran, Elucidatoria super Epistolas Pauli,' Hagenaw, 1502 (P. V. 31); Garret Godfrey; 'Ioannis Gerson Opera,' 1514, 3 vols. (P. V. 11-13); 'Hieronymi Opera,' 1516, 4 vols. (D. VII. 1-4); and Nicolas Spierinck, 'Alberti

Magni Postilla super Evangeliare,' 1504, 2 vols. (P. V. 9,10). Two London bindings by John Reynes, bear the binder's mark, 'J. R.' 'Bedæ Opera,' Paris, 1521 (D. III. A. 18), (Case, Plan No. 11), and 'Rupertus, Comment. in Evang. Iohannis,' Colon. 1526 (P. V. 4). There is also to be seen (Case, Plan No. 13), a Bible, in Hebrew and Greek, printed at Antwerp by Christopher Plantin, 1573, which has a needlework cover by Lady Arabella Stuart (1575-1615). On a flyleaf is the note, 'The Lady Arrabella for her singular knowledge in both the Hebrew and Greek tongue and for her love thereunto wrought the cover of this bible with her owne hands.'

The following is a list of some of the best bindings in the Library. The reference numbers of those described in the South Kensington Catalogue are given:—

12th century.

Manuscripts.

- A. II. 1. Biblia Sacra, 4 vols. (Pudsey), 12-19.
 A. III. 17. Ysaïas glossatus (Pudsey), 24, 25.
 A. III. 7. Psalterium glossatum (Pudsey) [Case, No. 21] 28, 29.
 A. III. 2. Leviticus, Numeri glossati (Rob. de Adigton), 26, 27.

13th century.

- A. III. 28. Stephanus super Ecclesiasticum, 38.
 A. II. 9. Psalterium glossatum (Joh. de Insula).
 B. III. 13. Excerpta ex opusculis Gregorii Pape.

14th century.

- B. I. 18. Summa de septem viciis a Tho. de Alquinio.

17th century. Many of the MS. Music Voice-part books are in original 17th century binding.

15th century.

Printed Books.

- Inc. 4a. Scotus in quantum Librum Sentenciarum

[loose cover], 46.

- Inc. 61. Alex. Necham, Expositio super tercium librum de Anima. Oxon. 1481 [Case, No. 11]. Rood & Hunte, 53.
 Inc. 6. Boethii, Libri quinque de consolatione philosophie. Colon. 1481 [Case, No. 11]. Rood & Hunte, 54.
 Inc. 12. Alexandri Angli, Destructorium vitiorum. Colon. 1480. Rood & Hunte, 55.
 Inc. 11a 16th century. Gregorii I. Moralia. Colon. 1479.
 P. V. 31. Nicolai de Gorran Elucidatorio super Epistolas Pauli. Hagenaw, 1502. N. G., Cambridge, 135.
 P. V. 9, 10. Albert Magni Postilla super Lucae Evangeliare. Cambr., 1504. Nicolas Spierinck, 145.
 P. V. 11-13. Ioannis Gerson Opera. Cambr., 1514. Garret Godfrey, 138.
 D. VII. 1-4. Hieronymi Opera. Basle, 1516. Garret Godfrey. [Case, No. 11], 140.
 D. VII. 5. Hieronymi Opera. Basle, 1520. Garret Godfrey. [Case, No. 11].
 H. II. 7. Matth. Sylvatici Opus Pandectarum. Venet. 1511. [Tunstall,] 78.
 H. II. 5. Dioscorides, De Materia Medica. Florence, 1518. [Tunstall.]
 G. I. 19. Budæus de Asse. Paris, 1514. [Tunstall.] [Case, No. 13].
 P. IV. 3. Sermones perutiles de Sanctis, Biga salutis intitulate. Hagenaw, 1516. 'E. G.' [Case, No. 13], 121, 122.
 B. V. 54. Liber gratiæ, &c. Venice, 1522.

- D. III.A. 18. Bedæ Opera. Paris, 1521. John Reynes, London, 1527-1544. 181.
- P. V. 4. Ruperti Comment. in Evang. Iohannis libri XIII. Colon. 1526.
- P. V. 5-7. Dionysii Carthusiani Homiliæ. Colon. 1533, 1534. 'R. W.' 188.
- P. V. 8. Dionysii Operum Minorum Tom. Secundus. Colon. 1532.
- D. VII. 11. Augustini Opera. Paris, 1532 [Case, No. 11], 81.
- G. III. 6. Johannes XXII. Extravagantes Communes. Paris, 1522. 487.
- G. III. 5. Gregorii IX. Decretales. Paris, 1529.
- G. III. 4. Gratiani Decretales. Paris, 1531.
- G. III. 3. Gregorii IX. Decretales. Paris, 1519.
- G. III. 2. Digestum Novum. Paris, 1514.
- N. III. 64. Le traictie intitule de la Difference des scijsmes. Lyon, 1511. [Case, No. 13.]
- B. V. 58. John Dytenberg contra Martin Luther. Colon. 1524. [Case, No. 13.]
- B. III. 43. Manuale Sacerdotum. Paris, 1581. [Case, No. 13.]
- R. III. 12. Comm. de Jean Calvin sur d'epist. aux Romains. Geneva, 1550. [Case, No. 13.]
- B. III. 31. Bible, Arabella Stuart, 1573-1615. [Case, No. 13.]
- 17th century.*
- C. VI. A. 21. Raphe Brooke: Heraldry, 1619. [Similar cover to MS. Music Part-books.]
- L. V. 4, 5. Suidas. Colon. 1619.
- K. III. 10. Conference between Rainolds and Hart. Lond., 1609. [Royal Arms.]
- I. I. 23. Works of Charles I. 1662.
- In MS. Closet. Book of Common Prayer. Lond. Rob. Barker & John Bill, 1630. [2 copies.]
- In MS. Closet. Bible. Lond. Rob. Barker. 1611.

Ita sunt nomina librorum quos domus Willielm^{us}
 eps sc^o cuthbert^o dedit. Bibliotheca idest n^oci^o &
 noui testamenti in duob^{us} libris. Tres libri augustini sup
 psalteriu. 1. de ciuitate dei. 1. eplaru eiusde. 1. sup euan-
 geliu iohannis. 1. ieronimus sup xxi. ppbal. Ep^{is} eiusde.
 Idem de eberis nominibus. Moralia gregori in duob^{us} par-
 tibus. Liber pastoralis. Regist^{er} cel. omel^{iaru}. Beda sup oratio-
 nes. Rabbanus sup oratio h^{er}ic^{us}. 11. libri sermonu &
 omeliaru. Degea pontificu. Historie pompeii trogi.
 Priscus de contemplan^{da} & aqua uita. Origenes sup uet^{er}
 testam^{tu}. Iul^{us} pompeii. Terullianus. Sidon^{is} tollius.
 panugetius. Breuiaria. 4. 11. antiph^{on}. 1. gradale. 11. libri
 in quib^{us} ad matutinas legunt^{ur}. Vitas paru^{um}. Vitas egyp-
 tior^{um} monachor^{um}. Bradema monach^{us}. Enchiridion aug^{ustini}.
 Gregori^{us} sup ezechiel^e. Beda sup cantica cantico^{rum}. Dialog^{us}.
 Paradisus. R^{eg} historia anglo^{rum}. Ambrosi^{us} de ioseph. de
 penitencia. de morte fr^{at}is. Libri c^{on}fessionu sc^o augustini.
 111. missales. Martirologiu & regla.

BISHOP CARILEPH'S LIST OF BOOKS.

11th Cent.

(Mss. A. 11. 4. f. 1.)

See page 22.

CHAPTER V.

CATALOGUES.

MANUSCRIPTS:—Mediæval—Rudd: Monastic Mss.—Elias Smyth—
 Raine: Hunter, Allan & Randall.—Greenwell: Sharp—
 Greenwell: Charters & Seals—Hughes: Music.

PRINTED BOOKS:—Elias Smyth—John Milner—Rudd—Later.

1. MANUSCRIPTS.

THE *earliest list of MSS. is recorded on fo. i. of a Bible (A. ii. 4) in two volumes of which the first is lost, given to the convent by Bishop William de St. Carileph, and containing a list of the books which he presented to the church. Besides many liturgical books, there are 39 volumes in this list, of which 19 still remain in the Library.

The oldest Catalogue (B. iv. 24) dates from the early part of the 12th century.

It is preserved in MS. B. iv. 24. It had no title originally, but the following is added in a later hand, by Elias Smith, Librarian, who died in 1676:—

† "Vetus Catalogus Librorum qui in Armariolo Ecclesiæ Cath. Dunelm. olim habebantur."

The Catalogue does not contain Pudsey's Bible in 4 volumes (MS. A. ii. 1).

The total number of books in the Catalogue is 352, including all of Carileph's except 9, 26 'quos Magister Herebertus Medicus dedit Sancto Cuthberto,' 4 'Libri Reginaldi,' 7 'Libri Laurentii Prioris,' 12 'Libri Willelmi de Nunnewick,' 17 'Libri Guarini,' and 9 'Libri Thomæ

* Cf. Dr. C. Hamilton Turner 'The Earliest List of Durham MSS,' J.T.S., Vol. XIX., 1918; Nos. 74, 75, and Cat. Vet., pp. 1-10.

† Cat. Vet., p. 1.

Prioris,' who died in 1162, but these last are entered in a later hand.

The next (B. iv. 46) was compiled in 1391, and consists of an inventory of books taken at the time when Robert de Langchester retired from the office of Librarian and handed over the books to William de Appleby.

It contains also the copy of the Gospels (A. ii. 6) attributed even at that early date to the Venerable Bede: * "D. Quattuor Evangelia, de manu Bedæ. ii. fo. Baptizatus."

There are two lists:—

I. (428 books). "†Isti libri infra scripti inventi fuerunt in communi armariolo Dunelmi infra Spendimentum, in recessu fratris Domini Roberti de Langtchester ab officio Librariæ ad Officium Feretrariæ, et liberati fratri Willielmo de Appleby circa festum Purificationis Beatæ Virginis Mariæ, anno Domini Millesimo CCC. nonogesimo primo."

II. (64+23 Psalteria). ‡ "De Libraria Interiori Dunelm, quæ vocatur le Spendement. Isti Libri sunt de communi Dunelm. infra le Spendement, Dunelm. Anno Domini M. III. nonogesimo primo."

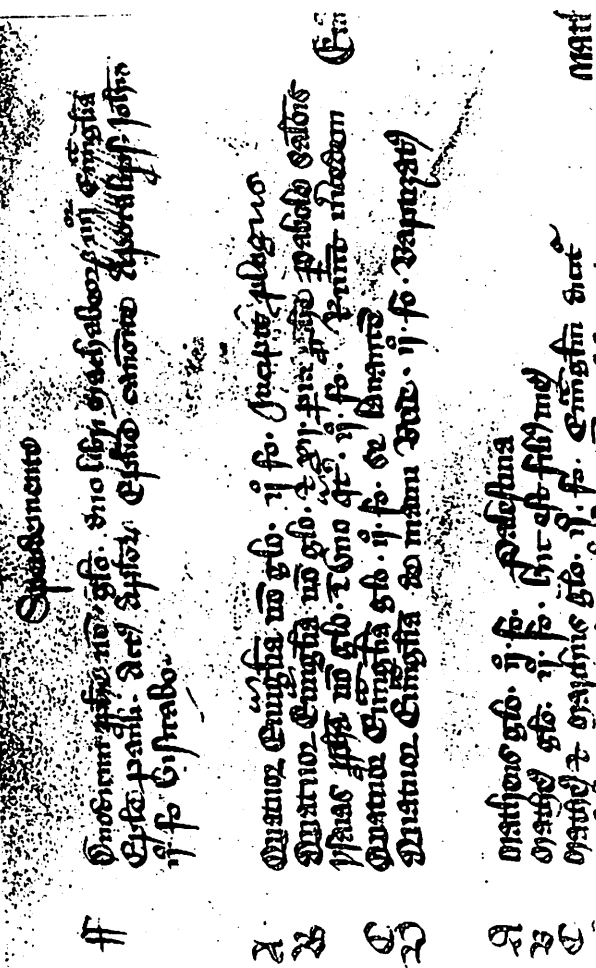
At the end there is a §Memorandum, in a later hand, 'quod Magister Robertus Assheburne habet libros de le Spendement Subscriptos,' followed by a list of seven books, shelf mark and second folio being given in each case, and 'Robertus Blacklawe habet libros [four] subscriptos.'

* In Show-Case in Dormitory. Plan, No. 10.

† Cat. Vet., p. 10.

‡ Cat. Vet., p. 34.

§ Cat. Vet., p. 37.



CATALOGUE OF DURHAM MSS.

11th Cent.

Showing 7th Cent. copy of Gospels attributed to the Ven. Bede.

"Quatuor Evangelia de Manu Bede."

(B. IV. 21.)

See pages 56, 57.

Note on 'Second folio.'

Ancient MSS. had no title-page and often no title. In cataloguing their books the monks arranged them roughly in class sections, and then placed before each book a letter, 'A,' 'B,' 'C,' &c., indicating the shelf upon which the book was to be found in that section. As transcripts of the same book, for instance, of the Bible—having the same general title and initial letters, multiplied, it became necessary to distinguish one copy from another by some certain mark. From the inequality of the hand-writing in different individuals, the scribe of one copy would rarely, if ever, accidentally begin his second leaf with the same word as his fellow-labourer; consequently, the first words of the second leaf were generally used by the monks as the most convenient mode of distinguishing one copy of the same work from another, and of identifying the book itself.

An illustration of this method may be of interest. In the Catalogue of 1391, (Cat. Vet., p. 16,) is the following entry:—

EVANGELIA.

- A. Quatuor Evangelia non glo. [ssata] ii fo., "Incipit prologus."
- B. Quatuor Evangelia non glo. &c., ii fo., "runt mercedem."
- C. Quatuor Evangelia glo., ii fo., "se lavantem."
- D. Quatuor Evangelia, De manu Bede, ii fo., "Baptizatus."

Each of these four copies of the Gospels is thus distinguished from the other by the first words written on the second leaf.

Further, we are able to identify exactly, apart from other evidences of date and handwriting, the particular copy of the Gospels which the monks in the 14th century thought to have been written by the Venerable Bede—"de manu Bede." (A. ii. 16.) A second reason for the adoption of this use of the 'second folio' may have been the fact that unbound MSS. were liable to lose their first leaf, in which case, even though the wording on the first leaf might differ, if the first words of that leaf were given in the Catalogue, identification might become difficult with the loss of the leaf itself. In some Catalogues, in addition to the first word upon the second leaf, the last word upon the last leaf but one is given, e.g., for the Catalogue of the Library of Hulne Abbey, near Alnwick, Northumberland, "2 fo. incipit," "et diebus," et penultimum fuit, "et hoc est quia sa." (Cat. Vet., p. 128.)

Thos. Rudd, when he made his Catalogue of the Durham MSS. seems to have been ignorant of this early method of identification, and in fact, never to have seen the Catalogues of 1391 and 1416. For when he stumbled by accident upon this mark in a copy of "Secunda Pars Historialis Vincentii," "2° fo., divina" (B. i. 32), he thus interprets it: "Si recte lego, est duo folia divina; i.e., Duo volumina in folio, egregia et eximia; ut ostendat quanto in pretio hi libri haberentur!" But this is an excusable slip in a valuable work, written, we must remember, 200 years ago, which Rudd bequeathed to the Library.

This is followed by a list of *Psalteria, four of which were missing.

* Cat. Vet., p. 39. Cf. p. 115.

"Psalteria subscripta defuerunt tempore quo præscriptum inventarium fuit factum, Scilicet ad festum Purif. B. Mariæ V., A.D. 1391."

A pen line has been drawn through one of these, "L. Psalterium. iij. fo. [ita], "neque habitabit," and as this book appears in a later list, *'præpunctuati,' by J. Fysh-born in 1416, it is evident that either a mistake had been made in marking it as missing in 1391, or else it had been recovered during the interval.

†Two lists of 21 and 15 books sent later to †Durham College at Oxford—follow:

"Isti sunt libri missi prima vice collegio monachorum Dunelm. in Oxonia, per Johannem Wessynton [Prior, 1416-1446] Cancellarium, ex deliberato mandato prioris et conventus Dunelm., per supervisionem Dominorum Supprioris Johannis Barton et Willelmie Poklyngton."

"Isti sunt libri missi secunda vice Oxoniam, per Johannem Wessynton Cancellarium per supervisionem dom. supprioris Wateri Tesdale et Willelmi Poklyngton, a Capitulo Deputatorum, in die sancti Calixti, anno domini M° CCCC^{mo} nono."

In brackets, after each book, is added the place from which the book is taken, e.g., 'De le Spendement,' 'De Claustro,' 'Non fuit de le Spendement.'

* *i.e.*, pointed or marked with the stop called a period, before the letter of the alphabet which stands at the head of each book. *Vide* Cat. Vet., p. 85.

† Cat. Vet., p. 39, 40. Cf. An earlier list of books sent to Oxford, in 'Status Collegii, 1315.' *Comptoti Coll. Dunelm. in Oxon. No. 4* (Muniment Room)—Printed in 'Collectanea,' pp. 35-38.

† Durham College at Oxford, first founded by Prior Richard de Hoton, c. 1290, but provided with a separate endowment and a constitution by Bishop Hatfield in 1380. It was dissolved in 1541. Later repaired and endowed by Sir Thomas Pope as Trinity College, where some of the old buildings remain, with Durham heraldry in their windows. Cf. Wood: 'Antiq. of Oxford,' Vol. II., p. 263. D. Loggan: 'Oxonia Illustrata,' Collectanea, 3rd Ser. Oxf. Hist. Soc. 1896 pp. 1-76. Rites, pp. 277-8.

And then a *list of some 20 books acquired to replace those sent to Oxford.

"Libri infra scripti sunt de novo adquisiti ad communem armariolum, in recompensationem librorum Oxoniam missorum."

Notes are added, showing by whom several of these were given:—"Per Johannem Wessynton Priorem." "Per Willelmum Appleby." "Ex procuracione Bertrami Prioris Dunelm." [Bertram, Prior 1188-1208. Bertram de Middleton, Prior 1244-1258.]

The next †Catalogue is an inventory made by William de Appleby, shortly after he had succeeded Robert de Langchester as Librarian, of books in the Cloister, in 1395.

"Isti libri subscripti inventi fuerunt in communi armariolo Dunelmensi, in diversis locis infra Claustrum, tempore quo frater Willelmus de Appleby librarius fuit, ad festum Paschæ, videlicet anno Domini millesimo CCC^{mo} nonagesima quinto."

There are 387 books in this list.

Notes are added in brackets after some of the books, indicating that they had later been removed to the Library [*i.e.*, Prior Wessynton's]. "[In Libraria]", or to Oxford, "[Oxon.]."

One book, "D. Epistolæ Pauli, et Epistolæ Canonicae," has the following note after it: "[Iste liber datus est per Priorem et Capitulum Dunelmensem ad Abbatem et Conventum Eboracensem]."

Another is "[In Libraria] Accomodatur Domino T. [*i.e.*, Thomas Langley] Dunelmensi Episcopo."

* Cat. Vet., p. 41.

† Cat. Vet., p. 46.

A Memorandum of a later date than the Catalogue itself, states : * " quod Magister W. de Doncaster contulit ad communem Librariam Monachorum Dunelm. unum Inventarium Sive Tabulam tocus Juris Canonici Scriptum manu sua propria, post mortem suam eisdem tradendum ; ita tamen, quod ante mortem suam, dicti Monachi. non adquisierint meliorem libram ejusdem contenti. Acta sunt haec in Refectorio Dunelm., in praesenciâ Robert Berall, Willelmi de Bolton, octavo die Marcii Anno Domini Millesimo CCCC^{mo} decimo octavo."

There follows a †list of 17 books used by the Reader in the Refectory :

" Libri Subscripti jacent in almariolo juxta introitum ad Infirmariam, pro Lectura in Refectorio ; et ponuntur sparsim inter alios libros in inventario praecedenti."

Then a list of 22 books found in the Novices' book-case :

" Libri Subscripti inventi fuerunt in Communi almariolo noviciorum Dunelmi infra Clastrum, tempore quo frater Willielmus de Appelby fuit Librarius, viz., ad festum Paschæ, A.D. 1395."

In the same volume is a ‡Catalogue written in an earlier hand, probably earlier than 1391, but used by the Librarian in 1416, when the books were removed from the Spendiment and the Cloister to the newly-erected room over the Parlour (Slype), as a shelf-list. The Books are checked, 'præpunctuati,' with a stop indicating that they still remained in the Library in 1416.

X. " Infrascripti Libri præpunctuati inventi fuerunt in Cancellaria Dunelm. per J. Fyshborn in festo Beat.

* Cat. Vet., p. 48.

† Cat. Vet., p. 80.

‡ Cat. Vet., p. 85.

Mauri Abbatis anno Domini millesimo IIII^o decimo sexto."

Marginal notes, " In Libraria," " Ponitur in Libraria," indicate their removal to the new room, or else account for their omission, as " Oxon," " In claustrum," " Ponitur in Communi Armariolo," " Prior," " Noricius," " Prior habet," " Pocklington," " Joh. Ryton," * " Ricardus Archiepiscopus Eboracensis," " T. Episcopus habet " (i.e., Thomas Langley, Bishop of Durham, 1406-1437.)

Estimates of value and other interesting memoranda are added in the handwriting of Fishburne, or later Librarians :—

" Est vetus liber," " Modicum valet," " Nihil valent," " Modici valoris."

A book attributed to 'Grostoht' in the Catalogue has a note appended : " Istum librum composuit quidam Frater de Ordine Prædicatorum, et non Robertus Grosseth."

After a Psalterium is the note : " Furatur per Scriptorem," and at the end of the list, in Fishburne's handwriting, " P. Psalterium, &c. Per Johannem Oll pro Psalterio furato."

Some noticeable differences between the Catalogues of 1391 and 1416 are the change of the title of one volume from † " Flores Bernardi, cum quâdam aliâ Tabula " (1391) to " Auctoritates Bibliae per modum Concordantiæ, cum Tabula " (1416), and the " ii. fol. " or catchword, " Dominus imitandus est," in 1391, appears in 1416 as ii. fo., " quare aversus " vel sic " dominus imitandus est."

* Richard Scrope (1350-1405), The book borrowed is the 'Liber Vitae S. Cuthberti,' never returned to the Library. Recently bought by the British Museum for £5,000.

† Cf. Cat. Vet., p. 21 and p. 97.

The catchword of Martilogium (B. iv. 24) in 1391 is "Psalterium Petri." In 1416 it is "compleverunt," "Psalterium Petri" * being struck out. The explanation of this variation is that 'Psalterium Petri' is the second fo. of the guard leaves, containing the 12th c. Catalogus Librorum, 'compleverunt' is the second fo. of the Martyrologium itself.

14 books added since the compilation of the 1391 Catalogue are included in 1416.

Three of the four Psalters listed as wanting at the end of the 1391 Catalogue of books in the Spendement are again noted as wanting.

A curious clerical error, probably due to the faulty elocution of the dictator, has been made by the scribe in both Catalogues. "Duo Libri *Pastoralium* Beati Gregorii Papae," appears as "Libri *Postralium* Beati Gregorii," and in the same line "*Rotarius*" is written for "*Lotarius*." In 1391, it has been altered to '*Lotarius*.'

Upon the last leaf of the book, after five blank pages, is a memorandum of 9 books, "Libri Henrici Helaugh missi Stamfordiam in octavis Sancti Laurencii, A.D. M^o IIII^o XXII^o."

In the †Registrum Secundum of the Prior and Convent of Durham there is an inventory of 18 books made by John Fishburn in 1421 :

"Inventarium librorum Cancellarii Prioris Dunelmensis factum per Johannem Fyshburn Anno Domini M^o CCCC^o XXI^o."

Notes in a later hand indicate another checking "Extat," "Deficit."

* Cf. Cat. Vet. p. 30 and p. 107.

† Cat. Vel., p. 123.

These are chiefly books of record, and most of them are still preserved in the Muniment Room. One of them, "Cronica de Exordio et Progressu Ecclesiæ Dunelmensis, in quaterno," the famous Chronicle of Symeon, is now in the Library of Bishop Cosin (MS. Cosin V. ii. 6).

Regulations as to borrowing and returning Books.

Sundry notes in the books themselves testify to the care taken to ensure them from theft.

In a volume of Thomas Aquinas (B. i. 10), "Liber Sti. Cuthberti de Dunelm., ex procuratione fratris Roberti de Graystan. quem qui alienaverit, maledictionem Sanctorum Mariæ, Oswaldi, Cuthberti et Benedicti incurrat."

Prefixed to a volume of Cassianus (B. iii. 8) : "Liber Sci. Cuthberti de Dunelm. ex procuratione fratris Ricardi de Elton assignatus Communi armariolo. Qui alienaverit a Claustro anathema sit."

In a miscellaneous volume of Decretales (C. ii. 2) : "Decretales novæ, ex dono Fratris Gilberti de Shyrburn, Communi armariolo Dunelmensi, extra claustrum nemini accommodandæ . . . Quicumque alienaverit Anathema sit."

These notes may have been made by the donors, or to express the condition of their gift, confining their benefactions to the use of the particular community to whom they were made.

A volume of Ezechiel et Daniel (A. iii. 22) bears the inscription : "Liber Sci. Cuthberti de Dunelmo ex dono Magistri Hen. de Melsamby, ad Commune armariolum, et nulli accommodandum."

Other books are similarly limited, as "ut in perpetuo remaneat in Claustro," "extra Claustrum nemini accommodandum."

In later times the monks did not rely entirely upon the

efficacy of the anathema, but frequently exacted pecuniary security for the safe custody or return of their books. This is witnessed by the following *extracts from a collection of Chapter Orders in a volume (B. iv. 26) still preserved in the Library :—

"Quod nullus liber de armariolo accommodetur sine memoriali."

"Item statutum est per eosdem [Thomas Priorem, et Capitulum] ut nullus Liber accommodetur alicui per Librarium, vel per alium, nisi receperit memoriale æquipollens; nisi fuerit ad instanciam Domini Episcopi."

"Omnibus—Robertus de Hoton, Salutem. Noveritis me habuisse et recipisse quemdam Librum 'Codicis' sine Apparatu in fruncina et quemdam alium Librum 'Institutionum' et 'Novellarum,' in uno volumine, precario michi concessos et accommodatos; quos restituere—promitto, ad festum Sancti Martini in hieme, Anno Domini MCCC. quarto, absque dilacione, &c.—Dat. 1303."

Further evidence of the exercise of this rule is to be seen in a volume of Digests (C. i. 1), where on fo. 1 is a note of a caution deposited by Joannes Mainsforth in 1438, and on fo. 226^v a similar note dated 1324.

An indenture preserved in the Records of University College, Oxford, and printed in the "*Catalogi Veteres*," Appendix, p. 127, shows with what formality, and under what obligations, books transmitted from the Church of Durham to their College at Oxford, were acknowledged and received in 1404 :—

"Haec indentura facta inter rev^m in Christo patrem Walterum (de Skirlaw) Episcopum Dunelmensem ex una et magistrum Johannem Appelton magistrum seu cus-

* Cat. Vet., p. 121, 122.

todem Magnae Aulae Universitatis. Oxon. ex altera parte testatur quod idem Rev. Pater tradidit et realiter liberavit praefato Joh. A., opere et litera Parisiensi, videlicet tria volumina....(then follows a list of other books sent) infra librariam Aulae praedictae, et quod infra tres menses magister et socii dicti aulae faciant dicta volumina inferri....alligari nec unquam commodabunt nec commodari permittent, sed infra dictam librariam continue remanebunt exercitium et utilitatem studentium ibidem. Et ad hoc perficiendum et observandum magister et socii, tam praesentes quam futuri, corporale praestabunt juramentum...."

In the mortuary taken after the death of Hugh Pudsey, in January, 1195, his benefactions to the Library of the Church of Durham are recorded.

They number 72 volumes, of which 10 (? 11) remain in the Library.

Thomas Langley, Bishop of Durham, 1406-1437, gave a number of books to the Convent during his lifetime, among them a copy of Lyra's Commentaries (A. i. 5), and a 'Diccionarium in tribus voluminibus.'

Rudd, 1727.

The Catalogue of MSS. printed by the Dean and Chapter in 1825 was compiled by *Thomas Rudd.

Rudd was Head Master of Durham School, 1697-1699, and, after an interval of eleven years, during which time he held a similar position in the School of Newcastle, from 1710-1711, when he was presented to the Vicarage of S. Oswald's, Durham. In 1725 he removed to the

* On the title-page of the Catalogue, written in his own hand, he spells his name 'Rud,' and in letters to Robert Pigot, his successor in the Library, he signs 'Tho. Rud.' In the Treasurer's Account Books he signs, continually, 'Tho. Rudd.'

Vicarage of Northallerton, and there in 1727 he finished the Catalogue of MSS. which he had commenced while he was Librarian of the Cathedral Library, a post which he held from 1717-1726. A Memoir of his life and work, by the Rev. W. N. Darnell, Canon of Durham, is prefixed to the printed Catalogue.

The Catalogue, which is written entirely in Latin, contains a complete list of the Monastic MSS., with detailed descriptions of their Contents, and comments upon the nature and date of their writing. In dating, Rudd uses a phrase, which is apt to be misleading, without explanation.

For instance, "Pulchrè scriptus est hic Codex Literis majoribus, acuminatis, ante annos circiter 400," means that he attributes the book to the early part of the 14th century, *i.e.*, 400 years before 1720-27, when he was writing his Catalogue.

Elias Smyth. 1633-1676. (MS. B. IV. 47.)

The Catalogue contains a list of MSS. and Printed Books, arranged in 'Classes' (not 'classified'), with a Subject-Index.

Hunter, Allan, Randall MSS.—Raine, 1825.

The printed Catalogue contains some additions made by James Raine, Librarian, 1816-1856, including catalogues of local collections of MSS. by Hunter, Randall and Allan, which had been acquired by the Dean and Chapter in the interval between the completion of Rudd's MS. Catalogue in 1727 and the printed edition of 1825, and of the early 12th century list of MSS. (B. iv. 24) of which Rudd gives only a general description.

Sharp MSS.—Greenwell.

There is a Catalogue of a collection of MSS. formerly

belonging to Sir Cuthbert Sharp, in the handwriting of *William Greenwell, Librarian, 1863-1909.

Charters and Seals—Greenwell.

To Canon Greenwell we are also indebted for a catalogue of the early Charters and Seals now preserved in the Muniment Room.

This Catalogue of Seals has recently been edited and illustrated with plates by Mr. C. H. Hunter Blair. It is printed in *Archæologia Æliana*, 1911-1921 (xxxi., D. 37, 38), and can be bought in two volumes published separately by the Society of Antiquaries of Newcastle-on-Tyne.

Music—Hughes.

The latest Catalogue of MSS. is one recently made by the Rev. H. D. Hughes of some 40 volumes of 17th century Organ and Voice Part Books, originally used in the Cathedral by the Organist and Choristers. For many years, after being disused in about 1884, they were kept in the Organ Loft, and from time to time transcripts for the use of the choir were made by the late Dr. Philip Armes, (Organist, 1862-1907). After his death they were transferred to the Library, where they are now kept in a separate closet, together with later MS. Music books. A description of these early Music MSS., which are of great interest, containing as they do, parts of Anthems and Services not to be found elsewhere, is given in Chapter II., pp. 29-32.

* The Library owes much to Canon Greenwell both for this and for his catalogue of Anglo-Saxon Stones, together with a description of St. Cuthbert's coffin which he was largely instrumental in rescuing from oblivion and piecing together in its present position (vide pp. 75, 76). A catalogue of Roman Stones now preserved in the Dormitory, by the late Professor Haverfield, is included in the same book.

2. PRINTED BOOKS.

Elias Smyth. 1633-4—1676.

The Catalogue of Elias Smyth, Precentor and Librarian, contains a list of the Manuscripts and Printed Books then belonging to the Library, arranged in 'Classes' (not classified), with a Subject-Index.

At the end there is a list of books given or bequeathed to the Library. (MS. B iv., 47.)

John Milner. 1676-1705.

Two volumes—Alphabetical.

'Catalogus Librorum Ecclesiæ Cathedralis Dunelmi, Dispositus, Exaratus, adornatus a doctissimo ornatisimoque viro Joanne Milner, A.M., Ejusdem Ecclesiæ Præcentore et Bibliothecario dignissimo.'

One volume—Alphabetical.

'Catalogus Librorum impressorum. BB Deci. e Capli. Dunelmensis.'

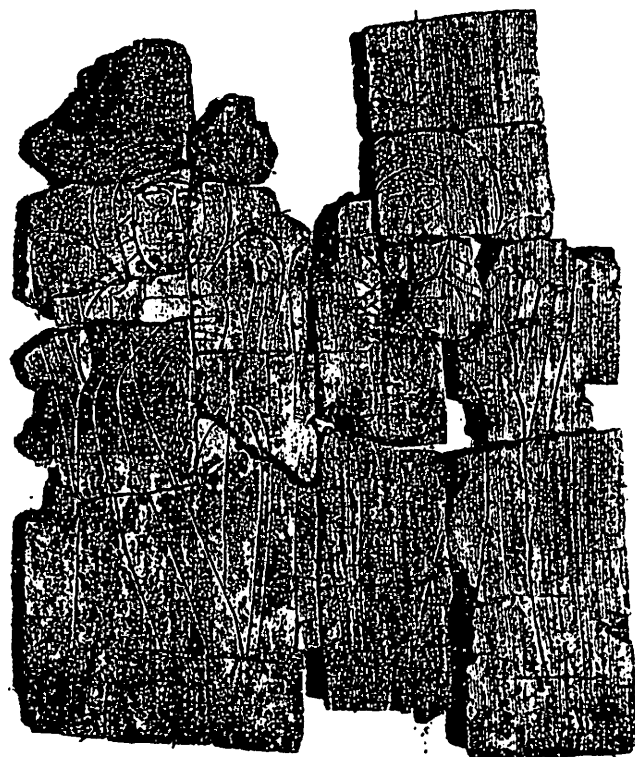
Thomas Rudd and others. 1717.

A 'Class-List.'

• *Later.*

There are two catalogues at present in use, one, of the printed books in the Old Library; the other, a sheaf-catalogue, of the books in the New Library, by the Rev. H. D. Hughes. The latter, when completed, will contain all the printed books in the Library. Printed Music Books are catalogued separately.

UNIVERSITY
LIBRARY
1900-1901



PORTION OF S. CUTHBERT'S COFFIN,
made in 698 A.D.
(Figures of Archangels, S. Michael & S. Gabriel.)

See page 75



THE GRAVE OF S. CUTHBERT.

See pages 72, 73

CHAPTER VI.

ST. CUTHBERT RELICS.

Coffin—Stole and Maniples—Silk wrappings—
Cross—Comb—Portable Altar.

Coffin. (Plan, No. 8.)

St. Cuthbert died on the great Farne, A.D. 20th March, 687. His body was interred in a stone coffin laid in the ground on the right side of the altar in the Church at Lindisfarne. Eleven years after his death it was disinterred, and placed in a wooden coffin which the monks had prepared (in *levi arca*) to remain above ground.

In this coffin, A.D. 698, probably, with the exception of coffins from Egypt, one of the oldest wooden coffins in existence (the greater part of which is preserved in the Cathedral Library), the body of S. Cuthbert remained in the Church at Lindisfarne, until the monks, fearing invasion by the Danes, fled in 875. They carried with them, in accordance with his own command, the body of the Saint. After wandering from 875 to 883, and staying for a short time at Crayke, they settled at Chester-le-Street for a little over a hundred years, until the removal of Bishop Aldhun (990-1018) and the Congregation of S. Cuthbert, after a short stay at Ripon, to Durham in 995.

An interesting legend, commonly known as the *'Story of the Dun Cow,' and intimately connected with the coffin and its coming to Durham, is related in the Rites.

Aldhun and the monks, shortly after their arrival at Ripon, hearing that the Danish invasion had ceased, and

* Rites, xxxiv., p. 71.

"intendinge to bringe him [S. Cuthbert] backe again to Chester, and cominge with him on the East side of Durhā to a place called Ward-lawe [*probably one of the hills immediately to the East of Durham, not Warden Law near Houghton-le-Spring] they could not with all their force remoue his bodye from thence w^{ch} seemed to bee fastened to the ground, which strange and unexpected accident wrought great admiration in the harts of the BPPs monkes and their associates, and erg, they fasted and prayed three dayes with greate reverence and deuotion, desiringe to know by reuelation, what they should doe with the holie bodye of Saint Cuthb. w^{ch} thinge was granted unto them, and therin they were directed to carrye him to Dunholmne;" another account in the Rites says

†and revelation had they (being revealed to one Eadmer a vertuous man) to carry him to §Dunholm and there he should receive a place of rest—"but being distressed because they were ignorant where Dunholme was (see their good fortune) as they were goinge a woman that lacked hir Cowe did call aloud to hir companion to know if shee did not see hir, who answered with a loud voyce that hir Cowe was in Dunholme (a happye and heavenly Eccho to the distressed monkes, who by that meanes had intelligence that they were at the end of their journey) where they should finde a resting place for the body of their honoured Saint, and thereuppon wth great joy and gladnesse brought his body to Dunholme, A.D. 999, w^{ch} was inculca tellus, a

* Rites, p. 249.

† Rites, xxxii., p. 66.

§ Which is compounded of two Saxon words, Dun signifying an hill, and Holm an Island in a river.

barbarus and rude place replenished with nothinge but thornes and thick woods save only in the midst where the Church now standeth which was plaine and commodious for such a purpose, where they first builded a little Church of wands and branches wherein they did lay his body (and thence the church was afterward called bough church) till they did build a more sumptuous church, wherein they might inshrine him...and Ranulph Flambard, accordinge to the intention of Willia Calipho the Founder, did erect a monument of a milke maide milkinge hir kowe, on the outside of the north-west turrett of the nine altars, at the buildinge of the new Church, in a thankfull remembrance of that maide which so fortunately in their great perplexitye directed them to Dunholme where the body of their great Saint was to rest until, the resurrection...."

The present sculpture, representing two women and a cow, was substituted (c. 1775) for an older one, of which there is a woodcut in Hutchinson's *Durham*, Vol. II., p. 226. 1787.

In 999 Bishop Aldhun completed the building of a stone church, to which the body of S. Cuthbert was transferred from the wooden building—'*ecclesiola*' *Symeon calls it—where it had at first been placed. Aldhun's Church remained until after the Norman Conquest. In 1093 the foundation stones of Carileph's new Church were laid, Aldhun's church having been previously destroyed. Carileph died in 1096, and the building was continued by the monks until the election of Bishop Flambard in 1099.

In 1104 the church was so far completed that the monks were able to transfer the body of S. Cuthbert

* Symeon, Lib. iii., cap. 2, p. 144. Cf. Greenwell, p. 16.

from the small building in the Cloisters (where it had previously remained before being moved into Aldhun's church) to the shrine behind the High Altar at the East end of the Choir. Two accounts of the nature and appearance of the coffin at this time are extant; one by an anonymous writer is printed in the 'Acta Sanctorum,' xx Martii, pp. 124-144. (D. ii. 8.), and the other by Reginald, a monk of Durham, in his "Libellus de admirandis Beati Cuthberti," printed by the Surtees Society, Vol. I. 1835 (xix. E. 8.)

Reginald, who wrote at the latter part of the 12th century, relates only what he had heard from his brethren, the elders of the monastic church, who had themselves learnt it from the original witnesses of the translation of the body in 1104.

Neither of these accounts give a clear or precise description of the coffin. Reginald is more concerned with the appearance of the body of the saint, of which he gives a minute and detailed description, together with an account of the robes in which he was interred. Nor is any account of the coffin given in the Rites, although a detailed description is given of the Shrine, which stood behind the High Altar until its destruction, and contained the coffin and other relics. The Shrine itself is said to have been "so richly inuested, that it was estimated to bee one of the most sumptuous monuments in all England so great were the offerings and Jewells that were bestowed upon it."

In the visitation of Durham by Doctor Lee, Doctor Henley, and Mr. Blythman, the Shrine was destroyed, and the † "Chiste y^t he (S. Cuthbert) did lie in, very

* Rites, ii., pp. 3, 4.

† Rites li., pp. 102, 103. Cf. pp. 284-6.

strongly bound wth Irone," was broken open, "then y^e gouldesmyth dide taik a great fore hand of a smyth, and did breake y^e said chiste open." The body of S. Cuthbert was found "lying hole, uncorrupt and all his vestm^t vpō him." "Whereupō y^e visitores (Docter Ley, Docter Henley and Maister Blythman) commaunded y^t he should be karies into y^e revestre, where he was close and saiffie kept. . . . tyll such tyme as they did further knowe y^e king's pleasure therin, and after the p^ror and mounckes buried him in y^e ground vnder y^e same place where his shrine was exalted."

The bills for making the grave are preserved in the Library, framed in wood taken from the original covers of the Bible of Bishop Pudsey (1153-1195). They hang on the MS. cases to the right and left just within the doors of the Old Library. A translation of these documents is given in Boyle's 'Guide to Durham' (page 316), who also gives a very good account of the Library and its contents, pp. 315-324; 336-356. After the burial of the Saint's body in 1542, it remained undisturbed till 1827. In that year the grave was opened by the Librarian, Dr. Raine, in the presence of two Canons of the Cathedral. The examination was what would now be considered perfunctory, and the results not convincingly tabulated, in the account which Dr. Raine afterwards wrote (see Raine: St. Cuthbert, 1828. xix., H. 15). The grave was kept open long enough to remove the remains of the old coffin, the Greek Cross of 4 equal arms, some fragments of vestments, a 'small portable altar,' and a ceremonial ivory comb. These latter are to be seen now in a show-case in the 'Old Library.' (Plan, No. 19.)

The broken pieces of the coffin, after various attempts, were finally fitted together by Canon Greenwell, with the assistance of Provost Consitt of Ushaw College, and Mr. W. G. Footitt, in 1898.

It is not necessary here to enter into the details of the controversy with respect to the reputed body of S. Cuthbert and the head of King Oswald which were found in the grave in 1827. It is held by some that during its sojourn in the Revestry in 1542, St. Cuthbert's body was hidden away somewhere in the Church, and a "sham S. Cuthbert" substituted. This dummy, it is alleged, was made up by swathing a skeleton of a monk and placing on it episcopal robes.

The re-opening of the grave in 1899 in the presence of Canon Fowler and Canon Greenwell, the Rev. Canon Brown (R.C.), and others, and the later examination of the bones discovered, by Dr. Selby Plummer, revealed evidences which support the view that St. Cuthbert's and S. Oswald's remains were in the grave; although a number of other relics, comprising bones of adults and children, and a few fragments of birds' bones, were also mixed with them. Those present at the opening (with the exception of Father Brown), and Dr. Selby Plummer, after his examination, were convinced of the genuineness of the bones, and Provost Consitt (R.C.), even before this re-opening, had expressed himself in favour of this belief, in his "Life of St. Cuthbert"—1887, pp. 234-238.

Those who wish to pursue the matter further may be referred to Raine: 'Saint Cuthbert' (xix. H. 15); J. T. Fowler: 'Examination of the Grave of St. Cuthbert,' 1899, *Archæologia*, Vol. 57, Pt. I., pp. 11-28. (xxx. C. 7); and 'Rites,' Surtees Society, Vol. 107.

1903, pp. 285, 286, (xix. E. 16); Dr. Selby Plummer (xx. E. 208); for the evidence in favour of the bones being those of S. Cuthbert; and to W. Brown: 'Where is St. Cuthbert buried?'—Durham, 1897; and further articles in the "Ushaw Magazine," March and July, 1899, (xx. E. 17), for the arguments on the other side.

Happily no doubt is entertained as to the remains of the coffin now preserved in the Library being parts of the coffin made by the monks at Lindisfarne in 698 A.D.

The coffin, of which an excellent and accurate half-size model, by Mr. W. J. Footitt, is upon the case, was constructed of oak, about 6 feet 8 inches long, 17 inches wide at the head, 16 inches at the foot, and 17½ inches deep. It had two lids, one being placed within the coffin about 6 inches beneath the other, resting upon three transverse bars, and having two iron rings attached, one at each end, by which to raise it. Portions of a cross 2ft. long and 11½ins. wide, and an iron ring, to be seen at the east end of the case, probably formed part of this inner lid of the coffin. The remains of the upper lid, as now seen, in the middle of the case, imperfect at the lower end, is only 5 feet long and 16 inches wide. On the cover, sides, and ends are rude but spirited outline carvings. On the cover, Our Saviour with the symbols of the four Evangelists. On one end, the Blessed Virgin with the Infant Jesus, on the other S. Gabriel and S. Michael. On the one side, the twelve Apostles, with S. Paul and probably S. Barnabas, in two rows; on the other, one row of six Archangels.

The figures have, apparently, been carved, some with a knife, cutting from two sides towards the centre (V), others with a narrow hollow chisel or gouge (U). The names of

the figures, some in Roman and others in Runic characters, have been made with the fine point of a knife drawn over the surface of the wood. These lines, and those which divide some parts of one side (the Apostles) into compartments, are scarcely visible, but can be traced with the help of the printed diagrams in the case.

A full *description of the Coffin, by Canon Greenwell, with drawings of the figures and names by Mr. Footitt, will be found at the end of the Catalogue of Sculptured and Inscribed Stones.

Stole, Maniples, &c.

Among the interesting relics discovered in the grave of S. Cuthbert in 1827 were parts of a Stole, a complete Maniple of the same date, a girdle and two bracelets, and another Maniple.

Of the first mentioned Stole and Maniple we are fortunate in being able to trace its exact origin and history. On the reverses of the ends of both stole and maniple are embroidered inscriptions:—

| | | |
|----------------|------------|-------------|
| ÆLFFLÆD | FIERI | PRECEPIT |
| (Ælflæd | to be made | commanded) |
| PIO | EPISCOPO | FRIDESTANO |
| (for the pious | Bishop | Frithestan) |

Ælflæd was the second wife of Edward the Elder (901-925), son and successor to Alfred the Great, and died before 916.

Frithestan was Bishop of Winchester from 909 till his resignation in 931. He died in 932 or 933.

The date of the work is therefore fixed between the years 909-931.

* Cf. also Prof. G. Baldwin Brown: 'The Arts in Early England.' Vol. 5, 1921, pp. 397-411.

Their appearance at Durham is also clearly explained. Not more than two years after the death of Frithestan, Athelstan (925-940), the illegitimate son of King Edward, and his successor on the throne, during the course of an expedition against the Scots, visited Chester-le-Street where the Congregation of S. Cuthbert were then settled, and among other costly gifts presented to S. Cuthbert 'a stole, with a maniple, and a girdle and two golden bracelets.'

* "Cujus pontificatus (Wigred, 925-942) anno decimo (i.e., 934) Ethelstanus rex, dum Scotiam tenderet cum totius Britanniae exercitu, Sancti Cuthberti patrocinia quaerens ejus sepulchrum expetit, suffragia postulavit, eique diversis speciebus in Ecclesiae ornamentum multa quae regem deceret donaria contulit, quae in hac Dunelmensi Ecclesia usque hodie servata...."

† "Igitur Ethelstanus rex magnum exercitum de australi parte eduxit, et versus aquilonarem plagam in Scottiam illum secum trahens ad oratorium Sancti Cuthberti divertit, eique munera dedit, et inde hoc superscriptum testamentum composuit, et ad caput Sancti Cuthberti posuit." There follows a list of the offerings, among which appear, "et unam stolam, cum manipulo et unum cingulum....et duas armillas aureas."

It is quite likely that after the resignation of his see by Frithestan, these royal gifts were returned to the donor, or it may be that as Queen Ælflæd died long before the bishop, the present never really came into his possession, but was preserved in the palace. It is possible that such costly articles were never intended to become

* Symeonis Monachi. Historia Dunelm. Eccles. Rolls Series, Vol. I., p. 75. Cf. Surtees Soc., Vol. 51., p. 64 (xix. E. 10).

† Symeon, Historia de S. Cuthberto. Rolls Ser., Vol. I., p. 211. Cf. Surtees Soc., Vol. 51., p. 149.

the personal property of the bishop, but only to be worn by him when officiating in the private chapel of the queen. Be this as it may, the circumstances easily account for their falling into the hands of King Athelstan, and so becoming available as donations to the northern saint.

The presumption that the stole and maniple presented by Athelstan to S. Cuthbert at Chester-le-Street were the identical stole and maniple made by the command of Ælflæd for Frithestan, and now preserved in the Cathedral Library, is strengthened by the fact that Athelstan is recorded to have offered at the same time 'a girdle and two bracelets of gold,' and a girdle and two bracelets of gold tissue were actually found in the grave in 1827, and are now to be seen in the same case in the Library.

It is hardly necessary to remark upon the beauty and delicacy of the work, but it is perhaps well to note, that every part of the stole and maniple, with the exception, possibly, of the borders, is of needlework, hand wrought, and it is scarcely less certain that the embroideries are English work executed under the personal influence of Queen Ælflæd. The almost contemporary life of S. Dunstan affords clear evidence that fine embroidery work, for some of which he himself furnished designs, was being executed in England within a generation after the time of Queen Ælflæd; whose own daughters and stepdaughters, moreover, were trained, we are told by *William of Malmesbury, to the labours of the distaff and the needle.

Professor G. Baldwin Brown and Mrs. Archibald Christie have written a minute account of the technique of the embroideries, together with a full description of the vestments, illustrated by photographic reproductions. They thus †conclude:

* *Gesta Regum*, ii. 5.

† *Burlington Magazine* 1913 No. 121, Vol. xxiii., April, 1913, pp. 3-17, 67-72.

"The surpassing beauty of this work, its unique age and interest call for this serious consideration, for clearly named and dated work of Saxon times is an invaluable possession. About the signatures there can be no deception, for they form an integral part of the design, and are in stitch and material one with it.

"The significance of the inscriptions must not be overlooked—these are royal embroideries, executed at the order of a queen; presumably they represent the utmost effort of their time. It is not possible to suppress a passing regret that the names of the designer and workers have not also been handed down. There is the name of the royal lady who commanded the work, that of the bishop who wore the vestments, but the signature of the artists is stamped only in the beauty of exquisite design and workmanship."

Durham is indeed fortunate that the reverence for her patron Saint should have bequeathed to her such a priceless treasure.

The Stole, of which some few fragments are wanting, is in five pieces. The centre is occupied by a quatrefoil enclosing the Holy Lamb, with a nimbus round the head, about which are scattered the letters AGNŪ DĪ (Lamb of God). On each side of this are figures representing Old Testament prophets, with their names inscribed. On the front of one of the ends is a representation of S. John the Evangelist, JOHANNES EVG, and on the other end is a half-length figure of S. Thomas, with the inscription, THOMAS APOST.

The maniple is perfect. In the middle is a quatrefoil, enclosing a stretched-out hand proceeding from a cloud, with the inscription: DEXTERA DĪ (The right hand of God).



ENDS OF STOLE.

10th Cent. Needlework.

Found in Grave of S. Cuthbert.

See page 76.

On one side of this is a figure of S. Gregory the Pope, SCS GREGORIUS PAP...., and below him stands his most familiar companion, Peter the Deacon. Below this the maniple terminates in a small square containing a half-length figure of S. John the Baptist, IOHANNES B.

On the other side of the centre is a figure of S. Sixtus the Pope, SCS SYXTUS EPISCP., and beneath him is the figure of S. Laurence, deacon and martyr. At this end the square termination contains a half-length figure of S. James, JACOBUS APO.

Silk Wrappings.

In addition to the vestments already described, there were found in the grave in 1827 five fragments of Silk Embroidery, the origin and date of which have not yet been definitely ascertained.

They are described and illustrated in Raine's 'S. Cuthbert,' pp. 194 ff.

*G. E. Street, in an article on Mediæval Embroidery, describes some very similar near-Eastern tissues, discovered in opening two tombs at S. Germain des Pres in Paris, of the Abbots Morard and Ingou. The legs of the skeleton of the Abbot Ingou were clothed in long gaiters appliqués on a piece of cloth. The material of these gaiters was a tissue of silk and gold enclosed in hexagonal panels, in the centre of which were birds woven in gold and outside hares and gazelles also in gold. An Arabic

* Durham and Northumberland Architect. and Archæolog. Soc. Transactions, 1853, pp. 80-52 (xxx. B. 11).

legend is found four times round each compartment, which contains a pious ejaculation from the Koran.

A drawing of this tissue is given in Willemin: 'Monuments Inédits.' Paris, 1806-33., Pl. 15.

A drawing of another silk tissue found in the coffin of Bishop Peter Lombard, in the Church of S. Marcel, at Paris, who died in 1160, is given by Willemin, Pl. 78. This has birds and griffins alternately facing each other, with stems of foliage between them.

Another piece, preserved at the Notre Dame, was brought from Palestine by S. Louis, and has on it an Arabic inscription of the 10th century.

Street thinks there can be no doubt that the fragments now preserved in the Library, being of precisely the same class and character of design, are of Near-Eastern origin, and were the pieces mentioned by *Reginald as having been substituted for others when the grave was opened in 1104, one of which he describes as being "of silk, thin, and of the most delicate texture"; another, "costly, of incomparable purple." Another feature of the Durham pieces, apparently unnoticed by Street, but strengthening his argument for Eastern origin, is that one piece (Kitchin, No. 3) also has an Arabic inscription worked into the design, which Sir Thomas Arnold reads as 'There is no God but Allah.'

For a detailed description of the designs, the reader is referred to †Kitchin: 'Contents of S. Cuthbert's Shrine.'

The pieces were photographed full size and afterwards painted by Mr. J. I. Williamson, in 1887 and 1888.

* Reginald, Cap. 42, p. 89.

† 'Victoria History of County of Durham,' Vol. I., pp. 257, 258, 1905 (xix. G. 1).

These coloured reproductions can be studied at the Victoria and Albert Museum, South Kensington.

The article in the 'Victoria History' referred to above contains also full size photographs of the Cross and the Comb, and the Portable Altar, as well as some illustrations of the Coffin, the Stole and Maniple, and one of the gold bracelets and the other Maniple, found in S. Cuthbert's grave in 1827.

Cross.

Another interesting relic found in 1827, hidden away under three thicknesses of silk on the skeleton, is a small cross of pale gold, with four equal arms, measuring 60 mm. 2½ ins. across, weighing 15 dwt. 12 gr. In the centre there is a roughly-shaped and shallow garnet, flat on the surface, set in a bezel, fitting loosely into a cavity, which is filled with a white paste, and may possibly at some time have contained a relic. There is a corresponding stone in each angle and twelve smaller stones on each branch. The lower limb has been broken off and riveted on again in early times. The upper limb has a ring attached, of later workmanship, through which a gold chain may have been passed. Under this ring may be seen a thin loop of gold wire worn through and replaced.

The discovery of this Cross, the workmanship of which is as early as the time of S. Cuthbert, undisturbed among the robes surrounding the body in 1827, and neither mentioned by Reginald as having been seen in 1104, nor by the writer of the almost *contemporary notice of the opening of the shrine in 1537, provides one of the strongest pieces of evidence in favour of the belief that the body seen in 1104 was the same that was seen in

* Cf. Allan MS., 8³: Hunter MS., 144: MS. C. IV. 14. 'The Origin and Succession of the Bishops of Durham.' Printed in George Allan's Collection of Local Tracts, 1779.

1537. 1827, and 1899, and that it is the body of S. Cuthbert. It points, as Kitchin remarks ('Vict. Hist. of Durham,' Vol. I., p. 254), 'to a high probability that the inner vestments, &c., were never disturbed till 1827; and it is evident that if they were left untouched, the remains within them could not have suffered a secret translation.'

*Prof. Baldwin Brown says: 'It was evidently a reliquary cross worn from motives of private devotion not a badge of episcopal office, for it was discovered not above but under the liturgical robes.... S. Cuthbert died in 687 and the appearance of the cross shows that it had been worn for a considerable time, so that its date of fabrication might be about the middle of the 7th century.'

Comb.

†Dr. Raine, in his account of the opening of the grave in 1827, says that upon the lower part of the breast and amongst the folds of the very uppermost robes, a comb was discovered.

This was in all probability the comb referred to by the anonymous author writing of the translation in 1104, who says that the monks then replaced by the side of S. Cuthbert's body 'a great ivory comb,' and §Reginald says: 'The comb is perforated in the middle so that almost three fingers may be inserted in the hole.... the whiteness of bone which naturally belongs to it is changed to a ruddy tint.' This description exactly corresponds with the comb found in 1827.

* The Arts in Early England,' Vol. IV, 1915, p. 509.

† Raine: S. Cuthbert, p. 199.

§ Reginald, Cap. 42. p. 89.

Lingard (Anglo-Saxon Church, 1810, p. 268) thinks that the comb had been used at S. Cuthbert's Consecration and was buried with him, but the first known reference to it is that of *Reginald, who says that a new comb was made for the Saint's body by Elfred Westowe, the Sacrist, c. 1022, whose custom it was to cut the overgrowing hair of the Saint's venerable head, to adjust it by dividing it and smoothing it with an ivory comb—'Capillos pectine eburneo dividendo et deliniendo emollire.'

Rock ('Church of our Fathers,' new ed., Vol. II., pp. 101. ff.) says: 'Amid the appliances once needed at Solemn High Mass, more especially when sung by a bishop, there was ever to be seen a comb usually of ivory, sometimes quite plain, but at others adorned with elaborate carving, and even gemmed with precious stones.... If it was a bishop who pontificated, the deacon and sub-deacon combed his hair as soon as his sandals had been put on his feet, while sitting on his faldstool.'

He also gives notes of various combs, e.g., the 'pecten eburneum' which Archbishop Hubert left to Canterbury Cathedral, and the 'v pectines eburnee' at Salisbury. In the list of relics which †Richard de Segbrook (Ferretrarius, 1383) found hanging round S. Cuthbert's Shrine, are noticed, the comb of Malachias the Archbishop; Item, the comb of S. Boysil the priest; and the ivory Comb of S. Dunstan.

From a Rituale (A.D. 1360) belonging to the Church of Viviers we gather that the celebrant's hair was combed by the deacon, not only in the vestry, but several times during divine service (Rock, Vol. II. p. 57).

* Reginald, Cap. 26. p. 57.

† Acct. Rolls. Vol. II. pp. 433, 430.

The comb found in the grave measures 6 ins. by $4\frac{1}{2}$ ins. It was very fragile and much broken into long narrow strips, but it has been fastened together, and only one or two small pieces are missing.

Portable Altar.

Near the comb, but rather higher on the breast, a 'silver altar' was found. It is mentioned by the anonymous author and by Reginald. It is only of silver externally. It consists of a piece of oak almost square ($5\frac{1}{2} \times 5$ ins.) and about $\frac{1}{2}$ inch thick, totally covered on edge and side with a thin plate of silver, which is somewhat raised at the margin and attached to it by nails of the same metal. In the centre is an ornamented cross, with expanding arms, and in a circle round the cross is an imperfect inscription. In the middle of the dexter side is another cross of the simplest Early Christian form. In the corners conventional foliage ornament.

*Prof. Baldwin Brown says: 'The piece may be of Gallic origin, which is conceivable too in the case of the pectoral cross. Neither piece looks like Anglian work.'

On the back of the oaken slab is carved an inscription:
IN HONOR (EM)....S. PETRU.

Under these words are cut two crosses of unusual shape; they are long and fine, tapering away to a point.

†Symeon of Durham relates that when, in the 11th century, the remains of Acca, Bishop of Hexham (d. 740?) were translated into a shrine within the church, there was found on his breast a wooden tablet, made,

* Baldwin Brown: 'Arts in Early England,' Vol. 5, p. 401. Illust. p. 390, Pl. xl. (2).

† 'Historia Regum,' Surtees Soc., Vol. 51, 1867, p. 14.

in the form of an altar, out of two pieces of wood united with silver nails, and on it carved an inscription : 'Almæ Trinitati, Agiæ Sophiæ, Sanctæ Mariæ.'

"Inventa est etiam super pectus ejus tabula lignea in modum altaris facta, ex duobus ligneis clavis argenteis conjuncta, sculptaque est in illa scriptura haec : Almæ Trinitati, Agiæ Sophiæ, Sanctæ Mariæ."

CHAPTER VII.

RELICS OF NORMAN BISHOPS.

An interesting and valuable collection of later relics of Norman Bishops is to be seen in one of the smaller show-cases in the Dormitory. (*Plan No. 14*).

When the eastern portion of the Norman Chapter House (1133-1140,) was demolished in 1796—by the order of the Dean and Chapter, "that the old Chapter-House, being pronounced by Mr. Wyatt on his survey thereof to be in a ruinous state, be taken down by Mr. Morpeth, under contract, also that a new room be erected on the same site according to the plans given in by Mr. Morpeth" (Chapter Minute, Nov. 20, 1795)—its site came to form a portion of the Deanery Garden, formerly the Centry-garth or Cemetery of the Abbey.

In 1874 this site was excavated and the graves of three Norman bishops were discovered. The grave-slabs which remained were inscribed :

✠ RANNULFVS EPISCOPUS.—Ralph Flambard (1099-1128).

✠ WILLS : EPISCOPUS : SECVNDVS.—William de St. Barbara (1143-1152).

✠ GAVFRIDVS EPI(SCOPVS).—Geoffrey Rufus (1133-1140).

Another grave-slab, with a plain cross, and part of the first letter of a name, was also found, but it was not possible to decide to whom it belonged.

In the graves were found the three rings of the bishops, which are preserved in the Library. They are of gold, with a single sapphire stone in each, polished, but not cut. The ring of Flambard, who ruled the bishopric for 29 years, is much worn in comparison with those of Rufus and De St. Barbara. It was the Signet ring of Flambard which he offered at the High Altar in Durham Abbey, and which was long attached to his *deed of restitution.

In Flambard's grave was also found the head of a Pastoral Staff, iron overlaid with silver, and its spiked (plain) ferule, and fragments of vestments.

The other iron ferule, in the case, with two spherical projections, was found in the grave of Geoffrey Rufus.

The iron spear-head, with a slight trace of gold overlay on one part of the surface, was found in a grave in the Chapter House, below the level of the Bishops' graves. In Anglo-Saxon burials, men were buried with a spear-head, women with a spindle.

The fragments of embroidered silk, mounted between glass, were found in the grave of Bishop William de St. Carileph (1081-1096), when it was opened in 1795. In the same grave was found the sole of one and the upper leather of another plain shoe; these are to be seen in another case on the west side of the room. (Plan, No. 12).

A full account, illustrated, of the opening of these and other graves in the Chapter House is given by Dr. J. T. Fowler in 'Archæologia,' Vol. xlv., 1880, pp. 385-404 (xxx. B. 20).

The subject of Episcopal rings generally may be studied in a memoir by Edmund Waterton, 'Archæological Journal,' Vol. xx., p. 224 (xxx. D. 20).

* *Vide* Surtees: 'History of Durham,' Vol. I., xx., note.

At S. Cuthbert's College, Ushaw, is preserved a *ring set with a large sapphire, said to have been found in 1537 on the finger of St. Cuthbert. It is evidently an Episcopal ring, but does not appear to be so ancient as those found in the Chapter House graves. If, therefore, it was found as stated, it must have been placed on the Saint's hand at a later period. An engraving of it is given in 'Archæologia Æliana,' New Ser., Vol. II., p. 66.

Another ring, in the case, (Plan, No. 14), was discovered in the †grave of the Venerable Bede in 1831. It is of iron, plated with a thick coat of gold, and containing upon a boss the device of a cinque-foil, a common ornament at the time of the dissolution of the monastery, when the bones of Bede were buried in the Galilee Chapel.

This ring may have been substituted at that time for a more valuable one which had been taken away by the King's Commissioners.

The iron keys and spur are Roman, and were dug out of the Camp of Paulinus Suetonius between Holloway and Islington.

The small gold plate, with letters punched up from the under side, was found in a heap of rubbish, outside the fortification of the garrison, at Lanchester, in 1716. It has probably been attached to an altar or an image of the god Mars. The inscription, as illustrated and translated in Prof. Haverfield's Catalogue of Roman Sculptured Stones, p. 13, is as follows:—

| | | |
|---------|-------------|--------|
| MARTI. | | |
| | AVG [usto]. | |
| D [ono] | AUFFIDI | D [at] |
| | VS. AVFI. | |
| DIANUS. | | |

* *Cf.* Archæologia, Vol. xlv, p. 404: Harpsfield, Hist. Eccles. Anglic., p. 105 (E. v. 43).

† Raine: Brief Account, pp. 79-82.

Marti Aug(usto) Auffidius Aufidianus d(ono) d(at).
 "Aufidius Aufidianus dedicates this to Mars."

The five coins are Roman ; the As and its parts.

In this case are also to be seen the matrix (a later copy), in brass, of the obverse of the early seal of the convent of Durham. The original may date from the end of the 10th or early 11th century. The cross was very probably copied from that worn by S. Cuthbert, and now to be seen in the show-case in the Old Library. The inscription, in early Roman capitals, is "Sigillum Cudberti Præsulis Sci." ('The seal of S. Cuthbert, Bishop.') Notice also the original seal, both sides, in wax ; on one side the cross and inscription as above, on the other the head of Jupiter Serapis, with the inscription, 'Caput Sancti Oswaldi regis' ('The head of S. Oswald, King').

*"This beautifully engraved gem, representing the 'father of gods and men,' wearing the 'modius' and surrounded by thunderbolts, is of later use than the obverse. The letters of the inscription, of clear Lombardic type, are apparently of early 13th century date. The head of Jupiter is here used to represent the head of S. Oswald, as Charles the Great used the same head to typify that of Christ."

The small silver paten, dated 1519, was purchased from the Vicar of Hamsterley, in 1886.

* Greenwell and Blair, *Durham Seals*, Vol. II., pp. 550, 551.

CHAPTER VIII.

CHESTS AND OTHER FURNITURE.

Chests (Plan, No. 5).

The two *chests of oak, iron-bound, of uncertain date, though probably earlier than 1300, were formerly in the old Treasury (Spendiment).

The one, a money chest, is divided into four compartments, for holding the receipts of the separate estates of four officers of the monastery, viz., The Bursar, The Almoner, The Sacrist, and The Hosteler. The chest has *five* locks, all different, three padlocks, and two inserted. One key was held by each of the four officers, and the fifth by the Prior. Thus no one officer was able to open the chest except in the presence of the other three and the Prior. A further precaution against theft is to be noticed, in the provision of a wooden saddle-back let into grooves in the front and back of the chest immediately underneath the slit in the lid through which the money was dropped. The existing piece of wood is modern, but the original grooves leave no doubt as to the use.

The larger chest, also iron-bound and lined with canvas, was used to hold the title-deeds of the Estates of the Prior and Convent. At either end is a large iron ring, attached by two long iron loops, which were lifted and a stout pole placed through the rings, when the chest was to be carried. The chest has three locks and arrangements for two padlocks besides.

* Cf. *Rites*, pp. 263, 264.

The *Rites speaks of "the Evidences of the house and the Chapter Seal with the Evidences of certain gentlemen's land in the Country" being kept in the Treasury, "there lying for safeguard of them, thinking they were more sure there than they were in their own custody, *being in great chests*; lockt within the said Treasure house, until now of late time it is altered and changed, and their treasure and money kept in a fair strong house over the East gates of the Abbey in the South Bailey, now called the Exchequer" [the present Muniment Room].

An ancient iron-bound chest, similar to these two, is preserved at the Castle (University College), and is often described as the chest in which S. Cuthbert's body was deposited. It is more probable that it was made to contain the charters, plate, or other valuables of the Bishops of Durham, at the time when they lived in the Castle.

The smallest chest is of fir. On the top of the rounded lid, made of a single piece of wood, is a rough iron plate, with a coin-slit in the middle. This chest probably stood near the Shrine of S. Cuthbert and was the money-box in which pilgrims to the shrine dropped their offerings. It has one lock and provision for two padlocks, but is not iron-bound like the other two.

Organ Case (Plan, No. 4).

Set out on the floor near the Anglo-Saxon stones are parts of the Organ Case erected during the Episcopate of Lord Crewe (1674-1721).

The organ was built to the order of the Dean and Chapter, August 16th, 1683, by Bernard, 'Father' Schmidt.

* Rites, xlii., p. 84.

It was removed from the Cathedral in 1876, the 'choir' organ being placed in the Castle (University College) Chapel, and some of the stops incorporated in the organ in the Chapel at Auckland Castle.

The greater part of the Screen, on which the organ stood, is preserved in various places at the Castle (Durham). The parts arranged on the floor in the Library are the remnants of one front of the case.

The *Picture* by Hastings hanging over the fire-place near by shows the Organ and Screen in its original position.

The three *Chairs* are of Charles II.'s date, 1661-1685, possibly restored later. The covers are hand-wrought in coloured wools. The lighter cover, in which the colours are more distinguishable, has been cleaned. Nothing is known of their history.

Nor is it known when or from whence the three old oak *Cabinets* standing at the south end of the Dormitory came into the Library. The cabinet in the south-east corner was bequeathed to the Chapter in 1724 by Sir George Wheler, Canon of Durham. It contains coins and other curiosities collected chiefly during his travels in Greece and the Holy Land. His portrait in oils, presented to the Library by the Rev. C. G. Wheler, hangs in the Loft.

The six *Panels*, containing figures of the four Evangelists and S. Peter and S. Paul, on the south wall of the Dormitory are parts of a pulpit given to the Cathedral by Lord Crewe, Bishop of Durham, 1674-1722. It was replaced in 1844 by a stone pulpit designed by Salvin.

Both of these pulpits stood in the Choir, near to where Bishop Lightfoot's memorial now stands. Part of the Bishop Crewe pulpit, when it was turned out of the

Cathedral, was made into an altar for the Castle (University College) Chapel. For many years, after being removed from the Chapel, the altar was preserved in the Library at the north end of the Dormitory, until it was again restored to use as an altar by Dean Henson (1913-1918) in his private Chapel at the Deanery, where it now is. The sounding-board of the pulpit was made into a table, and is still used as such in Bishop Cosin's Library.

The large painted figures hanging on the walls above the book cases in the Dormitory are copies of *Michael Angelo's Prophets and Sibyls* in the Sistine Chapel, Rome. They were painted for Sir Thomas Lawrence by *William Bewick, one of his pupils. On the death of Bewick's widow, they were bought by Dean Lake. Finding them too big for the Deanery, he transferred them to the Dean and Chapter, with the exception of one, which he kept and which still hangs in the great Dining Hall of the Deanery.

Greek Vases (Plan, No. 15).

In the recess between the Loft and the Old Library is a collection of Greek and Etruscan vases, dating from c. 450-350 B.C. They were bequeathed to the Library by George Waddington, Dean of Durham, 1840-1869, whose bust in marble stands on a pedestal near the case containing the vases. A full-length portrait in oils of Waddington hangs on the north wall of the Dormitory.

Refectory Tables (Plan, No. 20).

The two Oak Tables in the Old Library were originally in the Prior's Lodgings, and remained in use in the

* In 1826. Bewick was born at Darlington, 1795, and was best known as a Copyist and Portrait-Painter. Died 1866.

servants' hall of the Deanery until the death of Dean Waddington, when they were sold by auction. They were bought by Canon Greenwell and afterwards sold by him to the Dean and Chapter.

A similar instance of the sale of ancient furniture occurred after the death of Dean Kitchin, when the old oak bedstead, which had remained in the Deanery since the time when King James I. slept in it, in 1603, was sold by auction to a dealer. It was afterwards bought back by Dean Henson, who presented it to the Deanery to be preserved there in perpetuo.

Nothing is known of the history of the two statues standing at the east end of the Old Library, or of the cast near the door leading into the Cloisters.

The model of a west-end of a Cathedral was carved out of a solid block of salt by Thomas Saunders Evans, Canon of Durham, and Professor of Greek of the University of Durham (1862-1889.)

CHAPTER IX.

COPEs.

(Plan No. 9).

FOUR Pre-Reformation Copes, and one of later date, are preserved in the Library.

They are thus described in an article on Mediæval Embroidery by Mr. G. E. Street in the Transactions of the Architectural and Archæological Society of Durham and Northumberland, Vol. I., pp. 47-72, 1863 :—

“ The vestments preserved in the library of the Cathedral of Durham are of this late age and character (*i.e.*, later 15th and early 16th century), and save from their extremely decayed state, would give a very fair idea of its style. The best of them, I think, is a cope of magnificent blue cloth of gold, one of the finest examples I have seen of this kind of fabric. The orphreys, or borders, contain the following eight subjects :—(1) The Betrayal, (2) The Scourging, (3) Our Lord bearing the Cross, (4) Our Lord nailed to the Cross, (5) The Resurrection, (6) The incredulity of S. Thomas, (7) The Ascension, (8) The descent of the Holy Ghost. On the head is a figure of Our Lord seated, with angels around Him ; but little, if any, of this last is original work. The canopies over the subjects deserve study, being good examples of a rich uncommon form of canopy, which though no doubt derived from stone canopies, is nevertheless very ingeniously adapted for embroidery, and does not give the idea of being a mere imitation of stonework. The band, for fastening across the neck, remains on this cope, and is embroidered with a coat of arms. . . . The dia-

pers on the gold ground are made without cord, by leaving the gold thread loose and unstitched in parts. Gold bullion is introduced in some parts of the work, as *e.g.* to form flowers on the ground. Finally, the borders are worked in one piece, and the work is not appliqué and consequently requires very narrow edgings.

“ Another of these copes is of purple velvet, and is powdered with seraphs and conventional sprigs of precisely the same design that we see in many specimens in other parts of England. There is an Embroidered Cross on the back of this cope, with a crucifix, and the emblems of the Evangelists on it, and the border has been very richly embroidered figures of saints. The seraphs and sprigs on this cope may be compared with the Bircham and Emmeth sprigs with which they are nearly identical.

“ The third is a red velvet cope, diapered with seraphs and two-headed eagles, and conventional flowers. The orphreys have single figures in niches ; the red edging to this, I need hardly say, is modern.

“ The fourth cope is of blue velvet, and has on the border, which is red, a chalice and wafer embroidered ; and a figure of S. Margaret is worked on the hood. It is diapered with a very good flower, which is repeated also on the band. On these sprigs you will see the use of spangles and tendrils. The latter are of the usual twisted gold thread and silk, with a double line of yellow silk in a sort of chain stitch on one side. The bindings on the sprigs are white on the upper edges, and yellow on the lower edges. This cope has a modern border.

“ These four are all mediæval vestments, but there is another which is even more interesting, as having been given to the Church (as I understand) by Charles the

First.* It is of crimson satin, powered all over with stars, and David with Goliath's head is worked on the hood; the border is covered with cherubs. This is the latest cope I know, but I believe those at Westminster Abbey are much more modern."

Frequent reference is made in †Rites to the use of copes at Durham, of which the following extract from an account of the "Prossessio of Hallowe thursdaie, Whitsonday, and Trinity Sounday, by the P^ror and y^e mounckes" is one:—"The next morninge being Hallowe thursdaie they had also a generall pssessio wth two crosses borne before theme, the one of y^e Crosses the stafe and all of gould, the other of sylver and pcell gilt both y^e crose and the staffe, wth Sacte Cuthb: Ba^{ll} that holy Reliquie, w^{ch} was borne formest in th^e pssession wth all the Riche copes that was in y^e Church, evy mouncke had one, and the prio^r had a m^oveilous Riche cope on, of clothe of fyne pure gould, the which he was not able to goe vp right wth it, for the weightiness thereof, but as m^e did staye it, and holde it up of evy side. . . .

"Many was the goodly riche Jewell and Reliques that did apptaine to that same churche, yt was accounted to be the richest churche in all this land. . . . Besyd^e that kyng Richard did geve his plament Robe of blewe vellet wrowght wth great lyons of pure gould a m^oveilouse rich Cope, and an other Cope of Clothe of gould gevē to

* In 1633. Cosin, Preb. of Durham, had charge of the whole arrangements for the King's reception. The cope was not given by Charles, but was bought by the Dean and Chapter on the occasion of his visit. The bill was found, in the Cathedral Treasury, by Canon Greenwell, some years after Street wrote this account.

† Rites, p. 105.

y^e same church, in the worship of that holie mā S^acte Cuthb: by another prince, so great was the godly mynd^e of King^e, quenes, and other great estait^e for the great devoc'on and love that they had to God and holy S^acte Cuthbert in that Church."

Many of the mediæval copes belonging to the Church were doubtless lost or discarded at the time of the dissolution of the monastery, but vestments seem to have been *continued in use in the Cathedral down to 1627, or possibly were at that date re-introduced by Cosin. A Chapter Order dated 1627 runs as follows:—"The three vestments, and one white cope, now belonging to the vestry of this church, shall be taken and carried to London, to be altered and changed into fair and large copes, according to the Canons and Constitutions of the Church of England."

The cope, described above (p. 96), which has on the back of it a part of a chasuble, may have been one of the vestments so altered, and referred to by Peter Smart in his *Common Place Book*:—"That is not a decent cope which is no cope at all, but a gay curtal'd vestment, reaching scarce down to the knee, of which our Durhamers had 2, condemned and forbidden by the Bishop in his visitation, and some other of the prebendaries, which tearmed them jackets, tunicles, heralds' coats, etc., etc."

It was in the following year that Smart preached his famous Sermon in the Cathedral, in which he railed at the use of Copes: "I have heard of a devil that preached; I have heard of a friar that preached in a rope; but I never heard of either devil or friar that preached in a cope."

* Cf. p. 99. Entry in Gyll's Diary.

He continues :—

"You have brought into the Cathedrall church of Durham straining Babylonish robes, called copes, taken from masse-priests, imbroidered with images, and having the picture of the Trinitie upon the cape of some of them, and one old rotten cope, taken from the bois and wenchens of Durham, which they had used at ther sports and May-games above 50 years, a very foole's coate, of 3s. 4d. price ; whereas the Canons allow decent copes to be worn in Cathedrall churches only at the Holy Communion, when it is administered, not pibald Romish robes, nor sumptuous or idolatrous copes."

In spite of Smart's protests, the copes continued in use till 1759, when an entry in Gyll's Diary records :—

"1759 ; at the latter end of July or beginning of August the old Copes (those raggs of Popery) which had been used at the Communion Service at the Abbey ever since the time of the Reformation, were ordered by the dean and chapter to be totally disused and laid aside. Dr. Warburton, one of the prebendaries and bishop of Gloucester, was very zealous to have them laid aside, and so was the dean." [Spencer Cowper.]

The following story, related in the *Quarterly Review*, explains, perhaps, the true reason of his zeal !

"A friend of ours, many years ago, on being shown, among the curiosities of Durham Cathedral, the splendid vestments formerly worn by the prebendaries, asked how they had come to be disused, when the verger said, 'It happened in my time. Did you ever hear of one Dr. Warburton, sir ? A very hot man he was, sir ; we never could please him in putting on his robe. This stiff, high collar used to ruffle his great full-bottomed wig ; till one day he threw the robe off in a great passion, and said he

would never wear it again, and he never did ; and the other gentlemen soon left theirs off too."

For many years the discarded copes hung, suspended from pegs, in a case in the Dormitory, and being very fragile from age, were gradually falling into greater decay. In 1910, to prevent further damage, the present case was made, and they are now preserved, lying extended and flat. The crimson cope of Charles I.'s date, is exhibited under the glass, and the other four are in moveable shelves below.

CHAPTER X.

ROMAN STONES.

(*Plan No. 7*).

THE collection of some 50 Roman Altars and Sculptured or Inscribed Stones, which stands at the South end of the Dormitory, is chiefly of two classes. Some were found in the forts which guarded the Roman "Great North Road," the (so called) Watling Street, in its course through Durham and Northumberland. Others were found in or near to forts along the Northumbrian part of the Roman Wall.

Many of the stones, notably those from Lanchester, were collected by Dr. Hunter, a Durham physician, who was given to antiquarian pursuits.

The inscriptions from the Roman Wall were principally collected by John Warburton, Surveyor, Genealogist, and Herald, while perambulating the Wall about 1720, or while engaged on the great Military Road which General Wade built from Carlisle to Newcastle after the Insurrection of 1745.

A complete Catalogue, with illustrations, drawn up by Prof. F. J. Haverfield, is to be found near the stones.

The standard works in which most of these stones are described are:—"Corpus Inscriptionum Latinarum," Vol. 7, Berlin, 1873 (M. ix. 16.): and Dr. Bruce, "Lapidarium Septentrionale," 1875 (XXXII. G. I^a.)

CHAPTER XI.

ANGLO-SAXON STONES.

(*Plan No. 3*).

AT the north end of the Dormitory will be found another collection of about 70 Anglian pre-Conquest stones, *collected and deposited in the Library through the care of Canon Greenwell. They consist in the main of memorial crosses which stood at the head of graves of our predecessors the Angles, who occupied the North Country before the Norman Conquest, and of grave-covers, generally called 'Hog-backs,' from their supposed resemblance to the back of a pig. Most of these represent either a bear lying (*Cf.* LXIII.) on its back, with the head muzzled, and front paws at one end, and the back paws at the other, or a bear at each end seated on its haunches (*Cf.* LIX.), and clasping with its front paws the sides of the cover. The significance of this emblem has never yet been explained.

The memorial crosses range in date from the Cross of Acca, Bishop of Hexham (III.), a work of the earlier

* An amusing account was given by Canon Greenwell to the writer of the way in which these stones were collected. "I got them in various ways, legitimate and illegitimate, by gift, by purchase, and by felony!" In justification of the last method he quoted the instance of a valuable inscribed stone which he found lying in a churchyard, unprotected and uncared for. He asked the vicar of the parish if he might take it and add it to his collection. Finding that his request was not granted, he begged that the stone might be placed inside the church, so that it should not suffer further decay; and this the vicar promised to do. Visiting the same church some years later, he searched in vain for the coveted stone; it was to be found neither within the church nor in the churchyard. On making further enquiries, he was told that the stone had been 'brayed by the sexton's wife' and used to decorate her door-step! "After that," added the Canon, indignantly, "I felt no compunction, if I found a stone under similar conditions, in carrying it off and placing it where it would be preserved."

part of the 8th century, down to the cross heads and grave-covers discovered in the foundations of the Chapter House, in 1891, when the east end, demolished in 1795, was being rebuilt as a memorial to Bishop Lightfoot (1879-1891), the remains of monuments which had once occupied a place in the cemetery of Aldhun's Church, where they had been set up early in the 11th century. Several of these cross heads (XX.—XXIII.), with carved representations of the Crucifixion and Holy Baptism, will be found at the extreme north end of the platform. It is very extraordinary that the Benedictines, when they built the Chapter House, finished during the Episcopate of Galfrid Rufus (1133-1140), but probably begun before his time, should have destroyed memorials of their predecessors who died not more than 100 years before, and should have broken them and used them as common walling stones, and particularly when we remember the sacred emblems depicted upon them.

A probable explanation is that their predecessors, "The Congregation of S. Cuthbert," as they were called, were a mixed body of clergy, "neither monks nor regular canons," as *Symeon says: 'Nam neque sui ordinis ibi monachos, neque regulares repperivit canonicos,' many of them married and having families, as is witnessed by the bodies of women and children found buried at a lower level than the graves of the Norman bishops in the Chapter House. These married clergy would be regarded by the Benedictines, who were monks, as little better than pagans, and when, as we know, at the time of their suppression by Carileph (1081-1096), they were given an opportunity of staying on and joining his establishment of Benedictine monks, all, with one exception, refused.

* Symeon, Lib. iv., cap. 2, p. 220, etc. Cf. Greenwell, *Durham Cathedral*, pp. 17, 18.

Carileph responded by destroying the memorials of their predecessors.

The square stone (XXVIII.), framed, in a glass case, and lying on the large table south of the Chests, is one of several found at Hartlepool in 1838, on the site of the cemetery of the Convent of S. Hilda (-657). The letters at the top are A and Ω, Alpha and Omega, and divided by the lower limb of the Cross is the name BERCHT GYD, that of the person commemorated, Prof. Baldwin Brown, "*Arts in Early England*," Vol. 5, pp. 65-66, 73, gives a detailed description of this and similar stones, which he dates as early 7th century. There are also on the table several plaster casts of stones, and a fragment of a shell found at Hartlepool after the bombardment by the German Fleet on December 16, 1914. (Plan, No. 6.)

A detailed description, with excellent drawings by Mr. W. G. Footitt, of all the crosses and grave covers will be found in the Catalogue of Anglican Inscribed and Sculptured Stones by Canon Greenwell, a copy of which is placed, for the use of visitors, on the platform where the stones are collected. Copies may be purchased from the Librarians, price 5s.

For a fuller discussion of the date of the Crosses reference may be made to the Catalogue; to an article by Sir H. H. Howorth in the "*Archæological Journal*," Vol. 71, No. 281, p. 45 (XXX., F. 11); to Prof. A. S. Cook's Pamphlets on the Ruthwell and Bewcastle Crosses, published in 1912, 1914; W. G. Collingwood, *The Ruthwell Cross*, 1916 (XXXII., D. 38); Bishop G. F. Browne, *Ancient Cross Shafts at Bewcastle and Ruthwell*, 1916 (XXXII., G. 29); J. K. Hewison, *The Runic Roods of Ruthwell and Bewcastle*, 1914 (XXXII., G. 28); and to Professor G. Baldwin Brown's "*Early Arts in England*," Vol. V., 1921, pp. 102-317 (XIX., J. 21).

CHAPTER XII.

PICTURES.

THE Library possesses a fair number of pictures in oil and water-colours, and some interesting early engravings of different views of the Cathedral.

In the Dormitory, on the right-hand side of the staircase on entering, are two copies of frescoes in the Galilee Chapel—full-length figures of a King and a Bishop, in all probability intended to represent King Oswald and S. Cuthbert.

On the North Wall are three portraits, of William Van Mildert, Bishop of Durham, 1826-1836, the last of the 'Prince-Bishops' of the Palatinate, and the founder of the University of Durham; George Waddington, Dean of Durham, 1840-1869, famed for his learning and generosity; and William Greenwell, Minor Canon of Durham, 1854-1908, Librarian, 1863-1909, of whom his biographer (*"Archæologia Æliana,"* 3 Ser., Vol. XV., 1918) says: 'In the long procession of Deans and Prebendaries which he had witnessed enter the quire and make their exit during the 54 years that he held his Minor Canonry, few were his equal in brain power and capacity, none surpassed his literary activity, not one of them approached him in his jealous regard and reverence for the fabric of the Cathedral.'

To Dr. Greenwell the Library owes the unequalled collection of pre-Conquest stones which now stands facing his portrait.

Over the fire-place, about midway along the West

Wall, is an oil-painting by *Ed. Hastings, a Durham artist, of the Choir of the Cathedral, looking west, representing Assize Sunday (1835), with contemporary portraits, including Bishop Van Mildert. The picture shows the Choir-Screen erected by Bishop Cosin, and the organ originally built by Bernard Schmidt in 1683, with its handsome oak case erected during the episcopate of Lord Crewe (1674-1721), whose arms it bore. The screen and organ were removed in 1876.

In the Loft are a number of portraits of Bishops and Prebendaries of Durham, including Joseph Butler (1750-1752) and Lord Crewe (1674-1721), and a contemporary portrait by Anthony More of Queen Mary, joint-author with her husband Philip of the Statutes of the Cathedral.

There is also a charming portrait by Cornelius Jansen of Elizabeth, daughter of John Howson, Bishop of Durham (1628-1632), who was married at the early age of 17 to Robert Blakiston, son of Sir Marmaduke Blakiston, Preb. of Durham and Rector of Sedgefield. Elizabeth died in 1634, and her husband in the following year.

Over the fire-place is another view of the choir and organ, painted in water-colours by Hastings.

There is also on the North Wall a curious old MS. Chart of Weights and Measures.

In the Old Library there are two paintings of the Bailey Gateway of Durham Castle—seen from within and without—and a number of engravings of the Cathedral and two Maps of the County of Durham, one by Thomas Kitchin, dedicated to Bishop Butler, the other by John Cary, 1787; and two early Plans of the City of Durham, the one engraved by T. Forster, 1754; the other by John Wood,

* Hastings was a pupil and assistant of Sir Thomas Lawrence. He died in 1861.

1820. The latter gives the names of the contemporary owners of property and houses. On the South Wall is a portrait of John Sudbury, Dean of Durham, 1662-1684, who rebuilt the present room on the site of the Old Refectory and furnished it with the handsome book-cases and reading desks. Near to it is an oil-painting of the Cathedral from the North side, showing the Western Towers surmounted by spires, which were taken down about the year 1657. Bishop Cosin, in his Articles of Enquiry at his first Visitation in 1662, and again in 1665, asked: 'What is become of the wood and lead of the two great broaches that stood upon the square towers at the west end of the Church?' James Green, Minor Canon and Sacrist, adds to the reply made in the presentment of the Minor Canons in 1665: 'Mr. Gilbert Marshall, Mr. Gilpin, and Mr. Anthony Smith can best tell what became of it.' (Hunter MSS., 11th, 11th. Cf. Greenwell, p. 37, note). In Buck's view, published in 1732, the towers are without spires.

A modern picture, by Robert Spence, of Newcastle, recently acquired by the Dean and Chapter, hanging above the staircase leading from the Old Library into the Loft, illustrates the legend of the Dun Cow, related on pp. 69, 70.

CHAPTER XIII.

LIBRARIANS.

-1391. Robert de Langchester: retired from office of Librarian to become Feretrarius (shrine-keeper) in 1391. A monk at Finchale in 1403.

1391. William de Appleby.
1416. John Fyshborn.

The names of these three pre-Reformation Librarians occur in the early monastic catalogues. Apart from these no reference has as yet been found to later Librarians, until 1633/4, when payments appear in the Treasurer's Book made to Elias Smyth as "Cap" *Eccliae Stae Mariae Magdalene sup portas Abbatiae nunc Librorum curatori.* This is the earliest mention of 'Librorum Curator.'

Before the Dissolution it was the duty of the 'Master of the School for poor boys' who were maintained by the Convent, to say Mass twice a week in the Chapel of the Hospital of S. Mary Magdalene, near Kepyner.

After the Dissolution the Dean and Chapter continued to pay a stipend of £4 p.a. to the clerk officiating in the Chapel.

In 1616/17, Edward Harrison, one of the Minor Canons, was the Chaplain.

In 1632/33 no payment was made, and a note is added in the margin of the Treasurer's Book, 'vacat.' The Chapel services from that year were discontinued, the Chapel was allowed to fall into ruin, and the stipend of the Chaplain was annexed to the office of the Librarian of the Cathedral Library. The Librarian continued to be styled either 'The Chaplain,' or 'The Incumbent,' or 'The Curator,' of the Chapel, and Librarian, until the year 1860, when 'The Incumbent of S. Mary Magdalene' is omitted from the list of 'Pensions' in the Treasurer's Book, and henceforward the Librarian appears under the heading of 'Salaries to Agents.'

1633/4-1676. Elias Smyth, Minor Canon.
1676-1705. John Milner, Minor Canon.
1706-1711. Abraham Yapp, Minor Canon.
1712- . Robert Leeke, Minor Canon.

1716. { John Powell, Minor Canon.
Robert Leeke, Minor Canon.
- 1717-1726. Thomas Rudd, Vicar of St. Oswald's, Durham; Vicar of Northallerton, 1725-1732.
- 1726-1749. Robert Pigot, Minor Canon.
- 1749-1772. Samuel Dennis, Minor Canon.
- 1773-1810. James Deason, Minor Canon.
- 1810-1821. Dickens Haslewood, Minor Canon.
- 1821-1858. James Raine, Rector of St. Mary-le-Bow, Durham.
- 1859-1862. Edward Greateorex, Minor Canon.
- 1863-1909. William Greenwell, Minor Canon.
- [1866-1873. Edward Greateorex and William Greenwell].
- 1909-1921. H. D. Hughes.
- 1921- . J. Meade Falkner, Hon. Librarian.
- 1922- . H. D. Hughes, Sub-Librarian.



INITIAL B, CARILEPH'S BIBLE.

11th Cent.

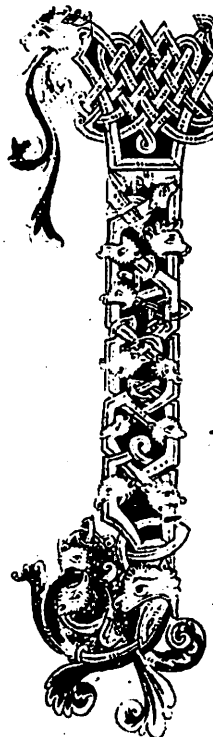
(Ms. A. 11. 4. f. 65.)

See page 22.



UNIVERSITY
LIBRARY
1000

ma. spinas pauli. si clamas in ymno habun-
das fructus. Ex lib. de psalmo
SEXAGESIMO. III. INCIPIT
DE PSALMO. LXX. QUINTO.



INSCRIBITVR IN

caulo psalmi iste. in fine cantu psal-
mi resurrectionis. In fine cu audiat.
qndo psalmi pnuant in xpo intel-
ligat. dicente aplo. Eius cui legi xpc.
ad iusticia omni credenti. In fine can-
te resurrectione. & cui resurrectione. qntu
ipse apit & donare dignet audient.
Resurrectione cui xpi annoum in
capite nro ia facta. & in mbris futuri.
Caput ecclie. xpc. mbris xpi. ecclesia.
Quod pcessit in capite. scit in corpore.
hec i spes nra. ad hoc credim. ad hoc
dumini. & pseueram in carita. malignitate

INITIAL I.
Late 11th Cent.
(B. 11. 13. f. 72v.)

See page 22.

CHAPTER XIV.

NOTES ON SOME LATER DURHAM BIBLIOPHILES.

14th to 17th Cent.

BISHOPS:—Richard de Bury, 1333-45; John Shirwood, 1485-94;
Richard Foxe, 1494-1501; Thomas Ruthall, 1509-23; Cuthbert
Tunstall, 1530-1559.

DEANS:—John Sudbury, 1661-84; Dennis Granville, 1684-91; Thomas
Comber, 1691-99.

IN the 14th century a 'library-bishop,' Richard de Bury (1333-1345), reigned at Durham. He was the reputed author of the famous book *Philobiblon*; but as in other well-known literary instances the real authorship has from the first been a subject of doubt. Many consider that the book was written by Robert Holcot, a famous Dominican of Oxford, who for some time formed one of de Bury's household. It is directly attributed to Holcot in a dozen of the early manuscripts; but the *colophon implies that it was written by Bishop de Bury to celebrate his 58th birthday in 1344. There is no need to discuss the question of authorship at any length; but reference must be made to Adam Murimuth's curious estimate of de Bury, quoted in E. C. Thomas' 'Philobiblon of Richard de Bury,' 1888, p. xlvi. 'Obiit Ricardus de Bury,' he says, 'episcopus Dunelmensis, qui ipsum episcopatum et omnia sua beneficia prius habita, per preces magnatum et ambitionis vitium adquisivit, et

* Completus est autem tractatus iste in manerio nostro de Aukeland, xxiiij die Januarij anno Domini millesimo trecentesimo quadragesimo quarto aetatis nostrae quinquagesimo octavo precise completo pontificatus vero nostri anno undecimo finiente.

ideo toto tempore suo inopia laboravit et prodigus exstitit in expensis, unde dies suos in gravissima paupertate finivit. Imminente vero termino vite sue, sui familiares omnia bona sua mobilia rapuerunt, adeo quod moriens unde corpus suum cooperire poterat non habebat nisi subtunicam unius garcionis in camera remanentis. Et, licet idem episcopus fuisset mediocriter literatus, volens tamen magnus clericus reputari, recollegit sibi librorum numerum infinitum, tam de dono quam ex accomodato a diversis monasteriis et ex empto, adeo quod quinque magne carecte non sufficiebant pro ipsius vectura librorum.' Murimuth was a Canon of St. Paul's, and a writer of 'Continuatio Chronicorum,' a work of some historical value. He was possibly born in 1275, and probably died in 1347.

Perhaps the strongest argument against the attribution of the book to Richard de Bury is its pleasantly autobiographical and whimsical character, which do not seem particularly consonant with what is known of the Bishop's life, or with such a sorry episode as the deposition of Robert de Graystones, after he had been duly elected to the See of Durham, and actually consecrated at York. The reconstitution of Durham College at Oxford which de Bury contemplated, was deferred to the reign of his successor, Thomas de Hatfield. He speaks in the *Philobiblon* of his purchases of books, not being actuated so much by selfish pleasure, as with a view to their being given to the new College to be founded at Oxford. But it does not appear that any books were so given or bequeathed.

Eight hundred years after Benedict Biscop and Ceolfrid, another great Durham Churchman, fell under the compelling fascination of Italy.

*John Shirwood took his Master's degree at University College, Oxford, on March 7th, 1450, and in the same year George Neville (brother of the King-maker and first cousin to Edward IV.) took his B.A. degree from Balliol. In 1452 Neville proceeded M.A. 'with almost regal splendour,' and was elected Chancellor of Oxford. In 1456, when he was 23, he became Bishop of Exeter, and in 1460 Chancellor of England. In 1464 he was installed Archbishop of York "with unexampled display."

At Oxford a friendship sprung up between the two young men which only strengthened as they grew older. Of this, their common humanism, and attachment to the Classics, were, no doubt, strong factors; the Renaissance was in the air, the all-permeating sap was rising. Shirwood shared in the dazzling brilliance of his patron Neville's rise. Neville was consecrated Bishop of Exeter in 1456, and in 1460 Shirwood was Chancellor of that diocese; in 1464 Neville was consecrated Archbishop of York, and in July, 1465, Shirwood was admitted Archdeacon of Richmond; and in 1471 he was collated to the golden Prebend of Masham in York Cathedral. As Shirwood's riches increased, 'divitiis affluentibus,' his powers of book-buying, or even of having manuscripts written for him, increased also. His Library grew steadily; and as he was happily particular in entering in his acquisitions the date and place of purchase, and the price, his books contribute substantially to the history of his life.

Shirwood was fortunate in his duties calling him to Rome; for Italy, in the 15th century, was as much a bookman's Paradise as it had been for Benedict of

* After Oxford, Shirwood studied in the University of Paris, and from there went to Italy to perfect himself in Greek.

Jarrow in the 7th. He was there in January, 1474, and remained some time, probably engaged in English legal negotiations at the Curia. In December, 1477, he was made a King's Proctor at Rome.

Though Shirwood's fortune had risen with Neville's, they did not fall when Neville's fell. By tact, but without suspicion of cowardice, or sacrifice of principle, he maintained his position, and was made King's Clerk and Chaplain to Edward IV. in 1471. Archbishop Neville was sent to the Tower in 1472 (April 25, Saturday), and on the next night was transported to Calais, where he was imprisoned. He was still detained there in 1475 when Shirwood returned from Rome on a visit to England.

It is pleasing to find that so far from neglecting Neville, now that his patron was under a cloud, he went out of his way to visit him in 'confinement' at Calais. He tried to solace Neville's imprisonment by writing out from memory the Latin rules of a stupendously complicated form of chess called "Arithmomachia, or The Philosophers' Game." It is not known what relief the Philosophers' Game brought to the Archbishop, but his imprisonment, which had never been severe, was ended towards the end of 1475, and he was allowed to return to England. He died at Blyth (Northumberland), June 7th or 8th, 1476.

Shirwood went back to Rome, and continued to buy books there for 7 or 8 years. In the spring of 1483, he paid another visit to England, probably in view of the death of Edward IV. which occurred on April 9th of that year.

William Dudley, Bishop of Durham, died on November 29th, 1483, and Shirwood was appointed to the See (probably in February, 1484), though the temporalities

were not restored to him till August 6th, 1485. In 1487 he once more went to Rome with an Embassy which was to offer Henry VII.'s obedience to the Pope. There he fell to book-buying again, but was back in England in 1490. In 1492 he started for what was to be his last visit to Rome and passed through London in February of that year. On Thursday, January 10th, 1493, he was seized with illness, and dying in the evening of the following Monday, was buried in the church of the English Hospital at Rome.

The reproach of 'time-serving' has often been levelled at Bishop Shirwood; but perhaps the sanity and tact should rather be commended, which enabled him to weather so stormy a political period. In any case there is no need to raise the question here; it is more pleasant to contemplate his love of books. It is obvious that Rome had a profound attraction for Shirwood; he seems to have been glad of any excuse for prolonged visits. He found there, no doubt, a congenial refuge from untoward political surroundings, and from business which did not interest him so much as bibliophily.

Mr. Percy Allen (President of Corpus Christi College, Oxon), in an interesting monograph 'Bishop Shirwood and his books,' draws a striking comparison between the books which Shirwood purchased and a collection which John Auckland (Prior of Durham, 1484-1494, and exact contemporary of Shirwood) gave to the Convent at the same period. The lists will be found in the "English Historical Review," 1910, Vol. xxv, p. 445. Auckland's books are entirely scholastic, Shirwood's almost as entirely humanistic.

Shirwood died financially embarrassed, and the Crown attached his property for the benefit of his creditors.

Richard Foxe, his successor in the see of Durham, bought Shirwood's Latin books and gave them to the Library of Corpus Christi, the new humanist college which he had just founded at Oxford. What became of the Greek books is not known. It is possible that they were destroyed at the change of religion, for Leland says that Tunstall (Bishop of Durham, 1530-1559) had found Shirwood's Greek Treasures still at Auckland Palace in his day.*

Richard Foxe, who bought John Shirwood's books for Corpus Christi College, was Bishop of Durham from 1494 to 1501. In that year he was translated to Winchester, which had then the reputation of being the wealthiest of English Bishoprics. When he died, a blind old man, in his castle of Wolvesey at Winchester, October the 5th, 1528, 'the Reformation was knocking at the door.'

The story has been many times repeated of how Foxe had originally intended to found a Religious House, but afterwards changed his purpose, and endowed his secular College at Oxford, so John Shirwood's books went to Corpus Christi. 'What, my Lord,' Oldham, the Bishop of Exeter, is related to have said to him, 'shall we build houses and provide livelihoods for a company of bussing monks whose end and fall we ourselves may live to see? No, no, it is more meet a great deal that we should have care to provide for the increase of learning, and for such as by their learning shall do good in the church and

* Shirovodus fuit aliquamdiu in Italia, et Angli causas ibi egit; quo etiam tempore Graeca exemplaria quorum studiosissimus erat, sibi comparavit, et in Britanniam advexit. Post multos vero annos Cuthbertus Tunstallus, doctissimus episcopus, doctissimi Shirovodi episcopi Dunelmensis Graecos thesauros Acholandiae reperit. (Leland, *Commentarij de Scriptoribus Britannicis*, 1709 II. p. 262.)

commonwealth.' If the tale lacks any great support, there was, no doubt, a 'terribilis expectatio' in the air, a certain fearful looking for what was to fall upon the Church. In the vicissitudes, religious and political, of the first half of the 16th century there was little place at Durham for book-lovers.

Foxe was translated to Winchester in 1501, when Wm. Severs succeeded him at Durham. Severs had been Abbot of the great Benedictine house of St. Mary's at York, 1485-1495, and was then made Bishop of Carlisle. From Carlisle he was translated to Durham in 1502, but died in 1505, and was taken back to his old Abbey of St. Mary's to be buried. After him at Durham, 1507, came *Christopher Cardinal Bainbridge, but in the next year, 1508, he was translated to the archbishopric of York, and was succeeded at Durham by Thomas Ruthall.

Ruthall held the Bishopric from 1509 to 1523, but was mostly occupied in diplomatic missions and travel. He saw comparatively little of Durham, though he built a dining-room at Auckland. He amassed a very large fortune and was reputed the † 'richest subject in all England.'

His connection with "books" was tragic enough: and William de Chambre's story of his fall is well known. Henry was anxious to have a statement prepared of the various resources from which in case of need special revenue might be drawn. Ruthall, whose long financial

* Christopher Bainbridge was poisoned at Rome (1514) by one of his chaplains, who said that he had made away with the Cardinal at the instigation of Silvester de Giglis, Bishop of Worcester, Resident English Ambassador. De Giglis was jealous of Bainbridge, and feared his influence in Rome.

† "Ditissimus habebatur subditus per totam Angliam."—Willielmus de Chambre. *Scriptores Tres.*, Surtees Soc., 1839, p. 152.

experience and knowledge of the King's revenue particularly fitted him for the work, was ordered to prepare a statement of the revenues of the various counties, and of the chief manors in them. He thought it well to get prepared at the same time, for private use, a statement of his own property and revenues. Both statements were of the same size, and both were bound in white vellum. Ruthall confused them, and instead of handing to Wolsey for the King's use the Crown statement, handed in his own. Wolsey, though well aware of the mistake, still passed the book on to Henry; and pointed out that the King knew now whither he could turn for money, for the Bishop's property was set out at £100,000.

The story goes on to say that, though apparently the King took no notice of the matter, Ruthall's chagrin was so bitter that he fell into a sickness which ended fatally on February 4th, 1522. Hutchinson (*Hist. of Dur.*, Vol. I, p. 490) is sententious: 'His being seized with mortal grief at the discovery of his riches to the King, whose disposition he knew, and the harpies of whose closet he was no stranger to, testifies the avarice which had engrossed his mind'; but, perhaps, the whole story is mythical.

In the political and religious convulsions of the 16th century, in the wreck and pillage of the Great Houses, Durham was fortunate indeed in attracting little attention to its Library. Wolsey fell in 1529, the Papal jurisdiction was abolished in 1534, the Religious Houses with an income under £200 a year were suppressed in 1536, and the Great Houses in 1539.

Durham Monastery itself was surrendered in 1541; but Henry VIII. to a certain extent prolonged its existence by founding a new College of a Dean and 12 Canons, with

an adequate personnel for carrying on certain religious, educational, and philanthropic duties. The Preamble and general Scheme of this foundation exists in Latin, under the title of *Fundatio*, and the new Endowment is called *Dotatio*. No doubt Henry intended to prepare Statutes for the government of his new establishment, but there is no evidence that any such Statutes ever were prepared.

Cuthbert Tunstall was appointed Bishop of Durham in 1530, in succession to Cardinal Wolsey, who had held the See *in commendam* from 1523 to 1528, but so far as is known, had never visited Durham. At first Tunstall protested against the assumption by Henry VIII. of the title of Supreme Head of the Church, but afterwards accepted it without reservation. This change of attitude has naturally exposed him to an imputation of time-serving, but that charge is undeserved. His long life of 85 years, for 37 of which he was a bishop, is "one of the most consistent and honourable in the 16th century." He bowed to the storm in Edward the VIth's time, probably because he thought that by so doing he could best serve Catholic interests till Mary's succession; and when she did succeed, and he was himself again in power, he strained tolerance to the utmost in all dealings with the Protestants. In Edward the VIth's reign his position increased in difficulty, but he carried out his duties as President of the Council of the North with energy and ability, while moderation remained the keystone of his character.

The 'pale dawn' which raised Catholic hopes when Mary came to the throne, was quickly obscured; and in 1558, Elizabeth wrote to Tunstall dispensing with his services in Parliament and relieving him of those duties

which it was the privilege of the Bishop of Durham to render at a coronation.

Tunstall refused to take the oath of Supremacy, and was summoned to London. He arrived there on July 20th, 1559, and lodged 'with one Dolman, a tallow-chandler in Southwark.' On September 9th he was ordered to consecrate Matthew Parker to the Archbishopric of Canterbury, and on refusing was deprived of his see (September 28th). He was committed to the custody of Parker, who treated him with all respect and kindness at Lambeth Palace; and there the old Bishop died on November 18th, and was buried in the Palace chapel on the next day. His venerable age and his own leniency (there had been no Protestant martyr in his immense diocese) seem to have inclined the new régime to a consideration exceptional enough at the time; his restraint at Lambeth was easy, and even the See of Durham was not filled till after his death.

While he was Bishop of London he had shown the same love of books as Bishop Shirwood, and the same tastes as Bishop Foxe, in endowing the library of Cambridge with 'books and manuscripts collected in his travels abroad.' Some of his books survive in the 'Old Library' with his ownership inscription of 'sum Tunstalli.'

After Tunstall's death, books and libraries were at a discount in Durham. Bishops and Deans were more anxious to make what use they could of the old inheritance for their own advantage than to endow it with fresh munificence. Through the storms of Elizabeth's reign, and of the Rebellion and Commonwealth, oblivion was still kind to Durham books.

But after the Restoration came the great re-constructing period of Bishops Cosin and Crewe, and towards

the close of the 17th century, Dean Sudbury (1662-1684) formed the present 'Old Library' out of the remains of the Great Refectory. Of the monastic Refectory, only the East wall, which abutted on the Dean's lodging, could be kept; all the rest is Sudbury's work. Sudbury had supported all the *funestissima magnae rebellionis tempora*, and was nearly 80 when he began his new Library in 1683. He died in 1684, when it was still unfinished, but left funds for its completion. An indifferent picture of him hangs at the end of the room, but the visitor will admire the bold oak book-cases and reading-desks which his generosity provided. It was a pleasant place enough no doubt, but in 1858 the 'Gothic Revival' fell upon it. Under Salvin all the old windows were taken out and replaced by the present vapid insertions. Sudbury's windows were of 3 lights, and very characteristic of his date. The head of one of them may be seen placed against the East wall of the Crypt just inside the iron grating.

Behind the wainscot at the East end of the room some remains of an arcade painted in secco, not fresco, were temporarily exposed in 1924. There are traces of black and red colour, and a single inscription *'S. Philippus.' Three round-headed arches are represented on the North side of the door leading into the Deanery, and 4 on the South. It is possible that the 12 Apostles were represented in this secco, and that it is a survival from the earliest refectory of the first years of the 12th century.

He was succeeded as Dean by Denis Granville, who was brother to the first Earl of Bath, and had married Anne, Bishop Cosin's youngest daughter. Granville had

* It may be that Philip of Poitou (1197-1208), Philippus de Pictavia, left the name of his name-saint when the other figures were obscured by some early 13th century wainscot.

little time to devote to questions of the Library. * 'Some absurd notions entertained of the unlimited extent of the prerogative, together with strict adherence to the doctrines of passive obedience and non-resistance, involved him in inextricable difficulties'; and in 1690 he was deprived of the Deanery and all other preferments, for refusing to take the oath of Supremacy to William and Mary.

He retired to St. Germain's, but was cold-shouldered by James II, because he was a Protestant: though there is a story that on the death of Thomas Lamplugh, Archbishop of York (May 5th, 1688), the fugitive King nominated Granville as his successor in that archbishopric. From Paris, Granville wrote letters to Dean Comber, who had succeeded him as Dean of Durham, pointing out that he (Comber) only held the Deanery as a steward until Granville should return as the rightful possessor, and that meanwhile the revenues should be forwarded to Paris. He was not slow to emphasize the immense preparations which James was making, both on land and sea, for the re-conquest of England, but nothing came of it all. There were no letters in reply. Comber died in 1699; and Granville died at Paris in 1703, and was buried there in the church of the Holy Innocents.

Perhaps Comber may be regarded in a modified sense as the last of Durham book-collectors. He wrote a little vellum-bound autobiography of himself, and a catalogue of his own books. Both autobiography and catalogue are at Durham, but it is not known what became of his Library, which was large and of some importance. Dean Comber was not unconscious of his own librarian attainments. Before he came to Durham he had been at York,

* So, the sagacious Hutchinson, *Hist. of Durh.*, Vol. II., p. 216.

as Prebendary and Precentor, and had been enjoined by the Chapter to report on the structural state of the Minster, and particularly to 'put the Library into order.'

'By order of the Archbishop and Chapter, I went with workmen to view the decays of the walls, windows and roof of the Cathedral, which would cost at least £3,500; and contrived a petition to the Parliament, for so much a chaldron on coals delivered at Hull, Scarborough, Burlington, and York to repair it; but K. James differing with his parliament the design took no effect. . . . Upon my regulating the Library, we found many books twice and thrice over; which the Dean and Chapter desired me to sell by auction at the Synod, and I accounted to them afterwards £80 and more laid out for new books, about £30 laid out to make new shelves, bind books and write the Catalogues, both reall and alphabeticall, so that I left the Library in exact order.'

So he could consider himself versed in such matters when he came to Durham, and one of the latest entries in his diary is, 'With the Precentor, Mr. Milner, I began to place the books in the new (Sudbury's) Library, but expecting more to come in, we could not be very exact nor did we make a catalogue.'

Comber was nominated Dean of Durham, April 23rd, 1691; and died November 26th, 1699, *aet.* 55, and his own autobiography is supplemented by 'Memoirs' published by his great-grandson, also a Thomas Comber, in 1799. Its pietistic eulogy is characteristic of the time, but it contributes a good deal to our knowledge of Dr. Comber's not uninteresting life. He was born in 1644, and early showing an inclination to letters, obtained a bursary at Sidney-Sussex College, Cambridge, from which he took his degree of Bachelor of Arts in 1662. By Letters

Dismissory he was ordained Deacon in 1663, when he was only 19, and being ordained Priest in 1664, was appointed to the Curacy of Stonegrave in Yorkshire. 'He piously considered this as the Call of Providence,' and wrote 'An Apology for young Ministers, that is, for such as are ordained under the legal age.'

The patron of Stonegrave was Mr. William Thornton, and in his hospitable house young Comber passed much of his time while 'casting eyes of affection' upon Alice Thornton, the eldest of his daughters. 'That gentleman, taking into consideration Mr. Comber's merit and his own bad health, at length approves of his affection; but stipulates, with great propriety, for a delay of some years, on account of her tender age.' It was natural enough, for Alice was but 13. Mr. Comber answers, 'He would willingly serve for her seven years,' 'thus susceptible,' adds the moralistic biographer, 'and retentive of a delicate passion for the virtuous part of the fair sex are men of the most pious habits oftentimes found to be.'

Alice was sent to York to finish her education; and then affairs began to move faster. Mr. Bennett, the pluralist incumbent of Stonegrave, 'was prevailed upon by Mr. Comber's friends' to resign his living in favour of the young man, and Mr. Comber, in a visit which he had to make to London to wait upon the Archbishop of York and secure his acceptance of Mr. Bennett's resignation, 'saw the cellars still smoaking from the late dreadful fire, which had made such destruction in that noble city.' But difficulties arose; for the Archbishop was afraid that if he put Mr. Comber into Stonegrave, Mr. Bennett would look to him for some other preferment. So, the months went on; and Comber began a youthful series of

articles on the 'Obstinacy of Popish Controvertists,' on the 'Opinion which the Papists entertain of the Protestants,' and other kindred subjects. Meanwhile he had not forgotten Alice Thornton, to whom he was betrothed. He sent her, to her school at York, an Epistle in verse, and wrote a 'very agreeable Sonnett, on the success which a man may hope to meet with in his addresses to the other sex.' But then a heavy fever fell upon him, and very soon after that his so good friend William Thornton, Alice's father, 'was seized with a stroke of the cold palsy,' and died on the 17th of September, 1668. Mrs. Thornton, his widow, found that she must have some man to look after her affairs, and agreed to the immediate wedding of her daughter, and so the wedding took place on the 17th of November, just two months after Mr. Thornton's death; when Mr. Comber was 23 and Alice 15.

Dean Comber's life was a long record of clerical preferences. They crowded upon him, but, it is fair to note that, taking into account the manners of the time, he does not appear to have been unduly eager in seeking promotion. 'Patrons' insisted on offering him benefices, and if he did accept a decent number, he seems to have declined as many more.

If he had no very salient abilities, he must have had the attraction of sterling worth; and early Protestant leanings strengthened as he grew older, till he became an official champion of that camp. Perhaps, his own most favourite titles for his very numerous writings were such as reflect the ecclesiastical 'jargon' of the times. 'The Plausible Arguments of a Romish Priest, answered from Scripture by an English Protestant,' 'Friendly and Seasonable Advice to the Roman Catholics of England,' and so on; but he is best known by his 'Companion to

the Temple,' an Essay on the daily Offices of the English Church. This was intended to lead Protestant Dissenters to the Anglican Use, and is still eulogised by the Dictionary of National Biography, as 'the most complete treatise on the Book of Common Prayer extant.'

The Deanery of Durham was his last promotion, but, had he lived a little longer, he would surely have been elevated to the Bench.

He was happy in his married life, and though very many of his children died in infancy six were left to survive him. When he felt his fatal illness ('a consumption of the intestines') upon him, he determined to go to his old living of Stonegrave to die. 'Madam,' he said to his mother-in-law, Mrs. Thornton, 'I am come to lay my bones near you and my other mother,' and so set himself to die leisurely, with all the pious circumstance which the times demanded for the *bona mors*. Mrs. Thornton had indeed been a mother, and more than a mother, to him, since he was a very young man; and he more than a son to her. Alice her daughter had married him when she was only 15, had been his most faithful wife and mother to his so many children; and when death parted them she 'put the church of Durham into mourning, at a vast expence,' and survived him for 22 years. There is a not unpleasing oil-painting at the Deanery house, which shows him in the younger 'cavalier' style of Lord Crewe. 'His complexion was very delicate, his hair light brown and naturally curled, his eyes blue, and his voice extremely sweet.'

CATHEDRAL LIBRARY, DURHAM.

RULES FOR BORROWERS.

The Library shall ordinarily be open on every Tuesday and Saturday morning from 11 to 1 o'clock.

4.—The Librarian shall recall all books on the first of November and shall present an Annual Report to the Curators, who shall present it to the Great Chapter in each November: such Reports shall be kept.

5.—Leave to borrow books from the Library may be granted by the Chapter to approved persons applying for leave through the Chapter Clerk, and the list of all persons having such leave shall be presented by the Librarian to the Great Chapter in each November.

6.—The number of volumes that may be borrowed by any such person at one time shall be limited to three, unless the express permission of Chapter be given for more. The Librarian shall have the power to recall any book at any time on giving notice.

7.—Marking any book, whether by writing, turning down the leaves, or otherwise, is strictly prohibited; the erasure of any mark or writing found in any book is also prohibited.

Each reader is solely and entirely responsible for any infringement of this rule that takes place in regard to any book during the time that it stands in his name, and will forfeit his privilege in case of such infringement.

8.—Maps, MSS., Prints and Books of special value shall not be taken out of the Library except by permission of the Chapter. Dictionaries, Encyclopædias and Books of Reference shall not be taken out of the Library.

10.—Permission to use the Library may at any time be withdrawn by the Chapter at their absolute discretion, or suspended by the Librarian, who shall at once report to the Chapter.

2nd February, 1910.

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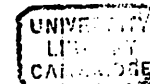
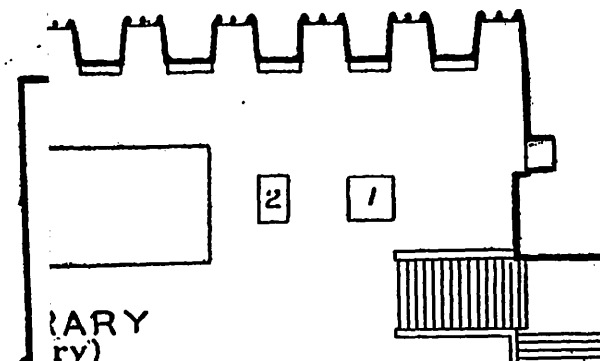
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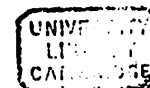
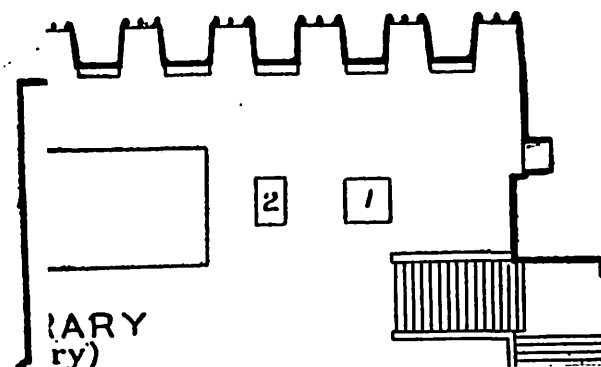
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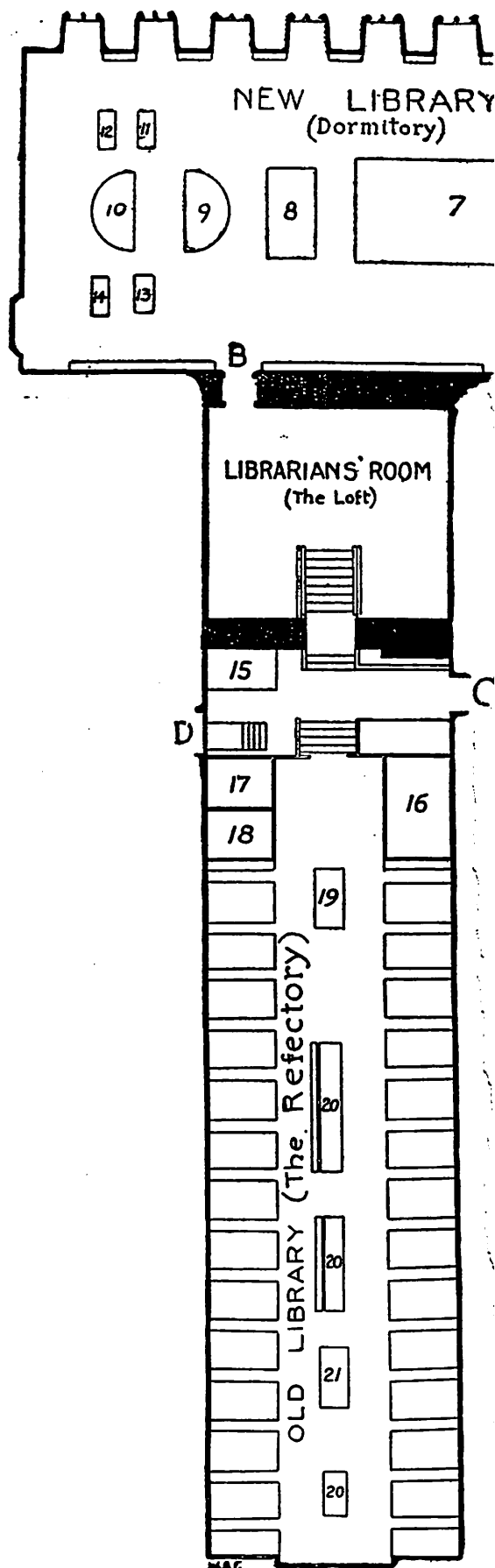


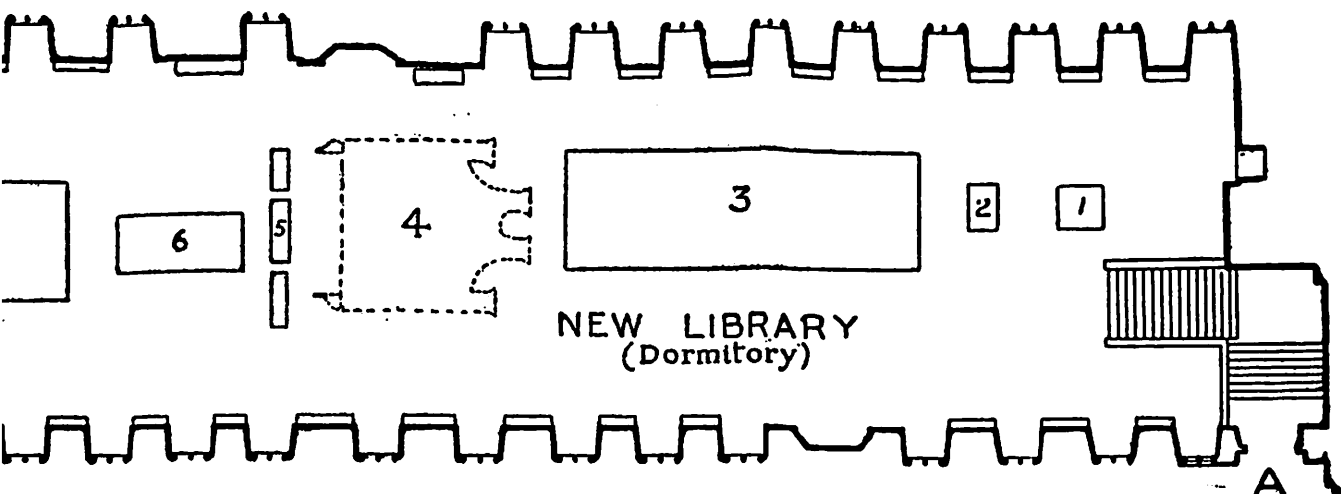
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- A. North East Door of New Library
 B. Door to Librarians' Room
 C. Door to Old Library
 D. Hatch-way from Monastic kitchen to Refectory

1. Bewcastle Cross (Cast)
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3. Anglo-Saxon Stones
4. 17th Cent. Organ Case & Manual
5. Monastic Chests
6. Hartlepool Stone & various Casts
7. Roman Stones
8. ST CUTHBERT'S COFFIN
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12. Miscellaneous curios
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